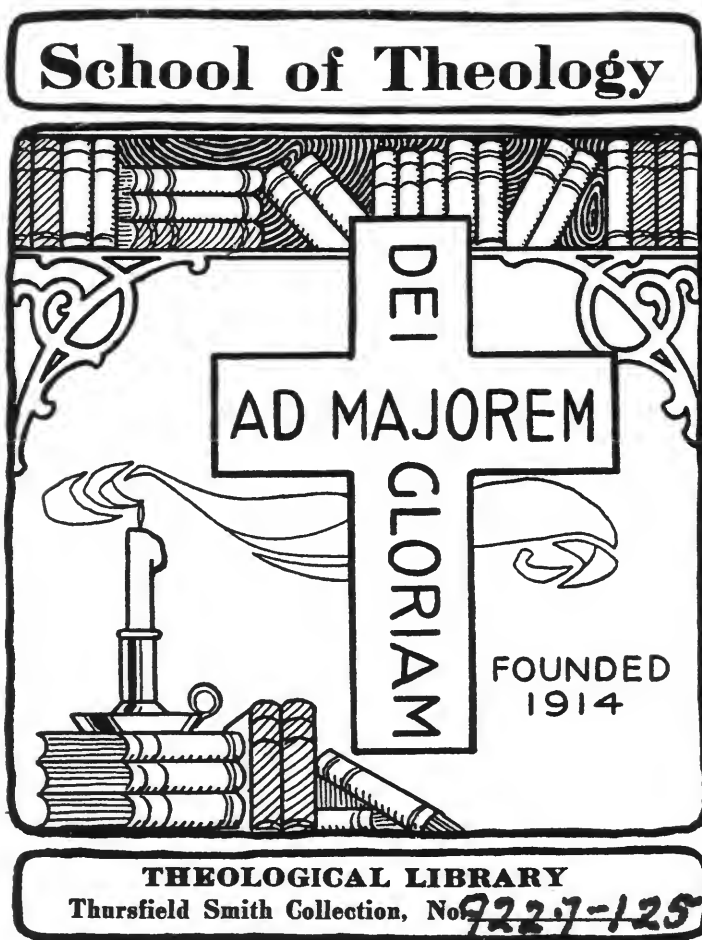


BW287

L6



544

Wes. 1043

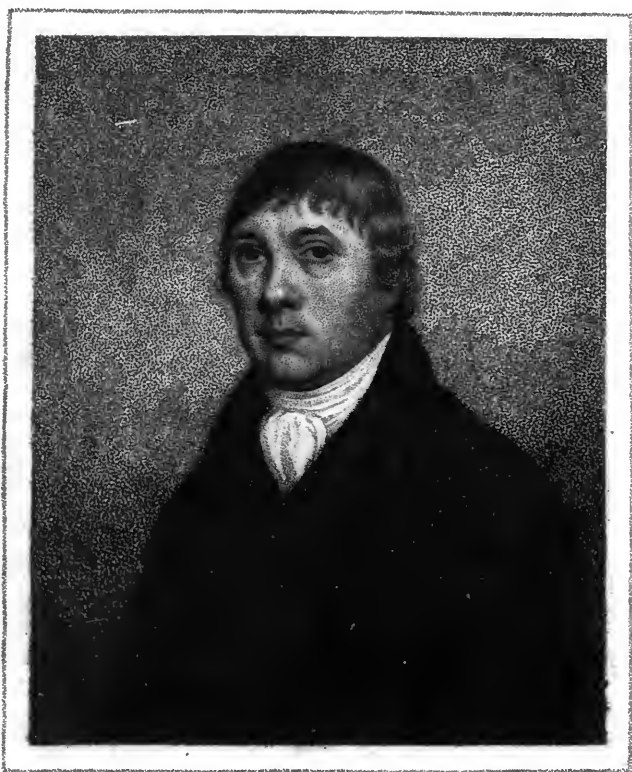
Mr. J. J. ...

H J A
R | -

Handwritten text, possibly "The end of the world"

C

3 years



Blood Smg.

Mr. Henry Longden.

922.7
125-

THE
LIFE
OF
MR. HENRY LONGDEN,

(Late of Sheffield,)

COMPILED FROM HIS OWN MEMOIRS, FROM HIS DIARY,
AND HIS LETTERS,

AND FROM OTHER

AUTHENTIC DOCUMENTS.

TO WHICH IS AFFIXED,

A Funeral Discourse,

BY

MR. WM. BRAMWELL.

BEHOLD AN ISRAELITE INDEED, IN WHOM IS NO GUILE!

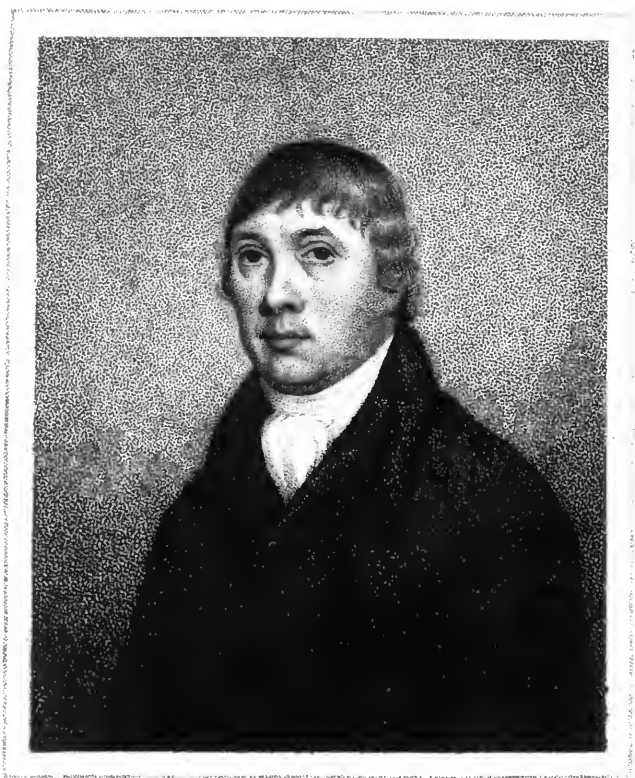
John, i. 47.

Liverpool :

PRINTED AND PUBLISHED BY THOS. KAYE,
42, Castle-street,

AND SOLD BY THE METHODIST PREACHERS, AND BY THE BOOK-
SELLERS IN TOWN AND COUNTRY.

1813.



(Mr. Henry Longden.)

922.7
125-

THE
LIFE
OF
MR. HENRY LONGDEN,

(Late of Sheffield,)

COMPILED FROM HIS OWN MEMOIRS, FROM HIS DIARY,
AND HIS LETTERS,

AND FROM OTHER

AUTHENTIC DOCUMENTS.



TO WHICH IS AFFIXED,

A Funeral Discourse,

BY

MR. WM. BRAMWELL.

BEHOLD AN ISRAELITE INDEED, IN WHOM IS NO GUILE!

John, i. 47.

Liverpool :

PRINTED AND PUBLISHED BY THOS. KAYE,
42, Castle-street,

AND SOLD BY THE METHODIST PREACHERS, AND BY THE BOOK-
SELLERS IN TOWN AND COUNTRY.

1813.

BW/287

L6

Wes. 1043

PREFACE.

THE proper subjects of Biography are the lives of persons who have shone pre-eminently in their respective stations in society, whether they trod the public circles, or adorned the private walks of life. It seems but a just debt to perpetuate the memories of those who have exposed their lives, or devoted their time and talents for the good of their fellow creatures, as well as to exhibit the conduct and characters of such for examples to posterity. Nor would those flowers of modest worth, which bloom unseen in the vale of life, appear less lovely, or be found less instructive, could we call them from their obscurity:—but their names are registered on high !

The subject of the following memoirs was employed the major part of his life in the founding and the spreading of Methodism, for he knew no difference between the cause of that people and the cause of pure and undefiled religion. It will be seen that his labours were not in vain in the Lord.

The writer is conscious of his inability to answer the demands of an intelligent public, in performing the task imposed upon him ; but those brethren who were more able to undertake the work had not sufficient leisure, and others who had ability and opportunity had but an imperfect acquaintance with the life and labours of the deceased: it appeared therefore to devolve upon the present writer by the appointment of Providence.

PREFACE.

Correctness of narrative, and faithful delineation of character have been attended to, setting down naught by way of extenuation or exaggeration. The sacred biographers are examples of this, in having written the whole truth without reflections or improvement, whether it consisted of light or shade.

This manual is sent into the world with a sincere desire that the Divine blessing may accompany it, which alone can succeed every human effort to spread the honour of the FATHER, SON, and SPIRIT, to whom belong equal and endless praise.

March 1, 1813.

TABLE OF CONTENTS.

CHAPTER I.—*From his Childhood to the Time of his Conversion to God, and his becoming a Member of the Methodist Society.*

	PAGE
Improper Treatment in Childhood....	2
A different Mode of Ditto, and its Success	5
A rash Vow.....	6
Cruelty of his Schoolmaster.....	7
Is put out Apprentice	8
Death of his Mother	9
Incidents during his Apprenticeship....	10
His filial Affection	18
Enters the Marriage State	21
The awful Death of a Sinner, and the happy Death of a Saint, whereby he is brought to serious Reflection, and becomes acquainted with the Methodists	22
Hears J. Peacock, in Mulberry-street Chapel	25
Institutes family Prayer	26
Begins to meet in Class, and his unscrip- tural Views of himself	27
Is deeply awakened of his State and Danger.....	28
His resting in a deep Anguish of Soul as a Ground of Pardon.....	28
Convinced of his Error, and finds that Faith alone in Christ is the sure Way of Salvation.....	32
And is clearly saved at a Class-meeting	35

CHAPTER II.—*From his Conversion to the Time of his being appointed a Class Leader.*

The Conversion of his Wife and Sister..	36
His Sister's Marriage, and happy Death	37
His Zeal for God.....	38

His old Companions avoid him.....	39
Begins to meet in Band, and receives a Conviction for entire Sanctification..	40
Seeks that Blessing diligently and finds it	42
Extracts from his Diary	42
His impaired Health is much recruited	48
The Conversion of a young Man in the last Stage of a Consumption, Son of a deceased pious Parent	49
The Division of his Time	55
Stores his Mind with religious Know- ledge	56
Usefulness as a Prayer Leader.....	58
Is invited to take the Care of a Class, and his Objections	59
His Objections obviated, and he enters upon his Work.....	60
His Manner of filling that Office.....	61
Interview with a Quaker	62
His House a House of Prayer	66
CHAPTER III.—<i>His call to preach the Gospel, and some Account of his Labours.</i>	
His Scruples relative to his call to preach	67
Resolves to keep his Convictions secret, and the Spirit of God is withdrawn..	68
Is challenged by his Bandmate relative to the Cause of a Declension	69
Confesses his Obstinacy, and preaches the first Time	70
Is received upon Probation, and is fully approved	70
The Fatigue and Danger Preachers were then exposed to	71
Description of the Derbyshire Part of the Sheffield Circuit	74
State of Depravity the People in ge- neral were then in	75
Persecution at Barnsley.....	77

TABLE OF CONTENTS.

Visits Darfield and Wombwell.....	78	Appropriation of his Time.....	157
Punctual Attendance of his Appoint- ments, and Love of his Work	79	Seized with an Inflammation of the Bowels, and no Hopes of a Reco- very	159
Thrown from his Horse, and his provi- dential Escape	82	An Account of his Sayings during that painful Affliction	160
Spiritual Discernment necessary to Use- fulness in the Church.....	83	Is raised from a Bed of Languishing..	169
His Concern for the Families and Socie- ties which he visited	86	Concluding Account	169
Country Lovefeasts.....	89		
The Revival of Religion in Sheffield, in the Year 1794.....	89	CHAPTER VI.—His Character.	
Separation by Mr. Kilham	95	1. His Union with God by Faith	173
Visiting the Sick and Dying	106	2. His Devotedness to God	177
Correspondence, Usefulness by means of	113	3. His Poverty of Spirit, &c.....	180
Visit to Gainsborough, and the Salva- tion of a whole Family	119	4. His Self-denial	194
Visit to Nottingham, and the remark- able Outpouring of the Spirit.....	122	5. His Fortitude, Patience, &c.....	185
Visit to Whitworth, and the Conversion of a Sinner.....	129	6. His Character as a Preacher.....	180
		7. ————— as a Leader.....	195
CHAPTER IV.—His Experience, as ex- tracted from his Diary.....	133	8. ————— as a Husband and Parent.....	197
		9. ————— as a Master	204
CHAPTER V.—The subsequent Part of his Life, containing an Account of his Afflic- tion in 1807.		10. ————— as a Benefactor	205
His Strength fails, and increasing Infir- mities	154	11. ————— as a Companion and Friend	207
Makes Rules for his Government in the Pulpit, and breaks them	155	12. His Failings	210
Visits all the Classes when he had not Strength to preach	156	13. His Person	213
		A summary Character, written by a female Friend	214
		CHAPTER VII.—His last Sickness and Death, containing an Account of many of his Sayings in that Affliction.	218
		A Funeral Discourse, by Mr. William Bramwell	242
		Tributary Lines to the Memory of Mr. Longden	265

THE LIFE OF HENRY LONGDEN.

CHAPTER I.

*From his Childhood to the Time of his Conversion to God, and
his becoming a Member of the Methodist Society.*

I WAS born in Sheffield, in the county of York, February 6, 1754. Although my parents had had nineteen children, none of them was alive when I was born, and their great desire that I should be spared to them led them imperceptibly into that over-indulgent kind of tuition which, for some years, proved destructive of our peace and comfort.

My constitution, contrary to that of most of the former children, was sound and good, and it became probable that I should be reared. *Crying and fretting* it was thought would endanger my

health, and, therefore, every one's first care was to prevent the little wonderful stranger from being *hurt* or *vexed*. I have ever considered this treatment as a great infelicity. So long as it lasted we were plunged deeper and deeper into difficulties. Every new thing which I saw I wished to have; and, lest I should *cry*, I must have it instantly, if it were possible to buy or to borrow it. This was soon cast off as old and useless, and the more I had the more I wanted. My fond parents were thus in continual bondage, and the apprentices were as so many slaves to my childish tyranny. That the evils resulting from this mode of educating children may deeply affect my own children who may live to be parents, I will enumerate some of its baneful consequences, as exemplified within the first seven years of my life.

I remember standing one day with a milk-can in my hand, when my father, who was observing me at some distance, saw me in danger of being run over by a cart, and shouted instantly to me to *run*. The loud voice at once startled me and raised my majesty; in consequence of which, by way of revenge, I took the can and laid it before the cart, and the wheel ran over it. Oh! what a mistaken affection that I did not receive from my parents a salutary correction!

At another time, having on a new suit of clothes, my father happened playfully to startle me, at which I was so mightily offended that I took a handful of mire and rubbed it on my clothes. Not long after this, my father's apprentices going out one evening to walk in the fields, I told them I would go with them, but they refusing ran away: I ran after them, but, being outrun, in my fury I ran straight over head into a horse-pond. I was conscious of nothing more till some hours after I awoke as out of a trance lying upon my mother's knee.

My father knowing no remedy for these painful propensities, submitted to them as admitting of no cure. Otherwise he was a man of amiable disposition and manners, affectionate to his acquaintance, and faithful to his friends.

He possessed a large share of original genius which he applied to mechanics. This interesting science excited his attention so as to injure his circumstances by the neglect of his business. It was not till his last sickness that he seriously considered the importance of religion, and the awful realities of eternity. In the painful retrospect of life he found that he had been *friendly* to all, but an *enemy* to himself.

My mother was a very intelligent and a deeply pious woman. She was in church fellowship with the Calvinists, and *experienced* that holi-

ness which she had considered was not attainable till death. The scriptures were her daily study, and she could say, "*thy word have I hid in my heart !*" She enjoyed the comfort of true religion in its present peace and its future prospects in a better world.

It was with growing concern that my mother beheld my stubbornness. She lamented she had not *begun early* with correction. As I had now been seven years under the sole control of my capricious passions she thought it was too late to use coercion, and resolved to try to the utmost what her instructions and admonitions, her prayers and example, would avail. Almost as soon as she engaged in her duty she saw fruit of her labour, till at length she could govern me by a kind word or an affectionate look.—With what veneration do I remember her pious care !

Now she began to "*train up her child in the way in which he should go :*" and I remember I was very early the subject of religious impressions. My understanding was enlightened, my conscience was awakened, and I felt the drawings of the Spirit.

I had always been preserved as much as possible from wicked examples, and now I felt astonished when I saw or heard the wickedness of the wicked. Hearing a carter swear at his horses I was so affected that I went home

weeping, and prayed that God would have mercy upon him, and not send him to hell.

The success of her labours served to encourage my mother, if possible, to greater diligence. At the age of nine she prevailed upon me to keep a diary. In this I wrote a faithful register of every hour. When reading what I had written I found a pleasure in reflecting upon the hours of my improvement; and I reviewed with equal shame the hours spent in foolish plays and diversions.

At the age of ten I was taught to pay particular attention to the sermons which I heard on a sabbath. In the evening my mother did not fail to inquire how much I could recite of the substance of them: and I found a rapidly growing ability to relate the general and the particular divisions of the three discourses, with many of the inferences drawn from them.

I often felt the Lord sweetly drawing me to secret prayer. Believing it to be a positive duty, I engaged in it, and soon found the habitual exercise of closet prayer to be my delight. I had the testimony of a good conscience, peace of mind, and walked in union with God.

If in the course of the day I had unfortunately offended God, I did not fail at night ingenuously to confess my sins, and I often received a free pardon before I rose from my knees. One

night my sense of criminality was so great that it was with difficulty I could prevail upon myself to bow my knees in prayer. While I was praying I said, in the simplicity of my heart, "Lord, if thou wilt forgive me this once, I will never sin against thee any more; if thou wilt condescend to forgive me *now*, *I will never ask thee to forgive me again.*" I continued to pray and plead till comfort sprung up in my heart, and I got into bed quite satisfied.

Now I thought I must be doubly watchful, for if I am brought into bondage again there is no more hope of mercy. For some time I gave myself up to reading and prayer, and to continual watchfulness: but, alas! in a few weeks I was suddenly overcome with anger. When I retired to bed, I was alarmed by the recollection of my *rash vow*. I durst not attempt to pray, but hurried into bed, covered myself overhead with the clothes, and did not pray again for many years.

Although I now lost my union with God, and began to relax in keeping my diary, yet I retained, by force of habit and the restraints of a religious education, the form of religion, avoided all vain company, and entertained a growing affection for my parents.

I was of the age of fourteen when my father became acquainted with the brutality of Mr.

E——n, my schoolmaster. When I was first put under his care my father charged him to be sure to conquer me. He began by frequently beating me unmercifully, and unfortunately we had a controversy as long as I continued with him. He often knocked me down as an *experiment*, to see if he could make me shed a tear. One day my father sent me an errand in my way to school, which caused me to be five minutes too late. *Without any inquiry*, my master ordered me to strip off my coat and waistcoat, and, having mounted me upon a boy's back, he beat me violently, while the boy walked six times the length of the school. "Now, you dog," said he, "you will come too late to school again, will you?" "Yes, Sir," I rejoined, "whenever my father sends me an errand for an ounce of snuff I will go." "Search his pockets," he said, "and if there be no snuff he shall undergo the same again." My pockets being searched, an ounce of snuff was found, and I was liberated.

Those pupils in our school who were learning the languages adjourned, at stated times, to Mr. S. a classical teacher. I had made considerable progress in the Latin tongue when my father, by some bruises upon me, became acquainted with my treatment at school. He resolved, therefore, to remove me that day. Mr. S.

expostulated with him, saying, if I were taken to business then, all he had taught me would be lost; but if I were to continue another year he could perfect me in the Latin—that he had never known a boy who had made an equal proficiency in the same time; and, that rather than I should not prosecute my studies, he would teach me for nothing: but my father was invincible.

I continued with my parents till I was fifteen, when I was placed an apprentice to a razor-maker in Sheffield. Directly, a *new scene* presented itself to me. In the workshop, I beheld sin in *new forms*, and heard blasphemies by *new names*. I could perceive no fear of God either before the men or boys. For some time I was grieved, yea, I was filled with horror; but, bye and bye, their oaths and imprecations became familiar to my ears, and their obscenities were less offensive to my mind.

I had yet the benefit of my mother's warning voice, and in this day of trial her admonitions ever sounded in my ears. Temptations assailed me in every form; but being branded as *singular* was too powerful for me. It was easy for me to trample upon their threatnings and promises; but, being prayerless, I could not of myself, resist the tide of wicked example, and I was carried away by the flood.

I had been in this situation three years, when my dear mother, *ever to be remembered*, sickened and died. I was much affected with her tranquillity of mind, in a near view of the eternal world. With what pleasure do I record her sweetness of temper, enlightened by a well-informed mind. She was wise for eternity by the conscientious discharge of every duty, and by seeking and obtaining "*a meetness for the inheritance of the saints in light.*" I was with her the night before she died. She bore her pain with christian patience and fortitude: she expressed great thankfulness for the least thing I did for her; and, she was joyful in hope of the glory of God. That night she entered into rest, in the triumph of faith—May I meet her in the day of the Lord!

It was not till after the death of my mother that I could go to the same lengths in sin as my shopmates. While she lived, I was called to account for the manner of spending all my evenings and sabbaths, and, by her restraints, I was nearly preserved from associating with my fellow apprentices; but *now*, by degrees, I began to yield myself a willing captive to the fowler's snares.

My soul recoils at the recollection of my manner of life the latter part of my apprenticeship. Without any disposition to contend or

quarrel I was frequently embroiled in fightings with others. Naturally bold and courageous I was a stranger to fear. Having a high sense of *honour* I not only hated every thing that was low and mean in myself, but I was desirous of *correcting* the want of it in others. It was *this* which made me defend the weak and oppressed in every company. Being always victorious, in a short time, and without any design, I became the champion of Sheffield.

In whatever game or exercise I engaged, I always performed it in the best manner I possibly could. I thereby acquired a habit of excelling all with whom I associated. I would not suffer too great a familiarity from any of my comrades, and always maintained a strict probity of character, being punctual to my appointments, and faithful to my promises. This ensured a due respect from all. Oh! how I was murdering my time, and prostituting my talents; the willing captive of sin, and slave of Satan—of all these former things I am truly ashamed.

I have often indulged a disposition to contrive a secret train of circumstances which should result in merriment, though at the expense of some present. I have several times appeared to be drowning to the great consternation of the spectators, and then laughed at them. One day I climbed into a tree, and, as if by accident, fell

from it into the river, and struggled in the water as one drowning, while the bystanders were kindly contriving how to snatch me from a watery grave. At another time, being naked, I was just going to bathe in a deep part of the river, when a man passing by, I asked him if I might walk in and bathe with safety. "No," said he, "if thou dost thou wilt be drowned." I replied, "Are you not mistaken,—I think I have bathed here before," and, without waiting for an answer, I plunged in, and began to tread the water, then gave a shriek, and sunk. When I came up again the man was screaming and stamping in an agony. I repeated this twice, and when I came up the third time, I burst out a-laughing at him, swam away, and left him to cool of his perturbation.

Who will not subscribe with me, "He willeth not the death of a sinner," while reading the following circumstance? When I was about nineteen years of age, one of my companions proposed to go to Attercliffe feast the following sabbath afternoon. We went accordingly, and proposed to drink *pure spirits*. In a short time a few of us drank five pints of gin. I was surprised to find it had no intoxicating effect upon me: but, soon after as we were returning home, I fell senseless as a dead man! A person just then passing by who knew me, when he had

inquired into my situation, took me into his arms, and shook me violently, which caused a profuse vomiting. My poor widowed father was sent for, and I was put to bed in a neighbouring house. I continued in a state of insensibility sixteen hours: when I awoke, I was in a high fever; my tongue and throat parched with thirst, and the room apparently running round. It was some weeks before I fully recovered my health. I have often with tears of gratitude remembered this hair-breadth escape from death and damnation!

Being solicited to abscond from my servitude, by a comrade who had differed with his master, I told him I would set out for London that night if he was sincere and willing, to which he agreed. I secretly revolted, but I had plighted my word. We accordingly packed up some clothes, and precipitately left our homes that night, and got to Nottingham next day. In our hasty retreat we had only brought one shilling, which we spent in the morning. We consulted what was best to be done, for to return home would be cowardly. We therefore offered ourselves to a recruiting party of gunners, and enlisted for soldiers. I requested to be sent off immediately to a distant place, lest my friends should find me, and take me back again, but I was refused.

The day after, as I sat with a party of soldiers, to my great astonishment my father appeared ! The following is the conversation which passed between us, as nearly as I can recollect it : and I will here remark that the taunting, irreverent replies which I made continue to sting me, and have cost me many tears !

Father. Well, Sir, you are in pretty company !

Son. Yes, Sir, I am in such company as I approve.

Father. Don't you intend to go home with me, Sir ?

Son. No, Sir, I intend to see home no more : I am resolved to see the world, and I have chosen the profession of a soldier with the intention of making my fortune.

Father. You are my property, and my prisoner, and I will have you hand-cuffed, tied upon my horse, and sent home in disgrace.

Son. If you will suffer me to *ride* all the way, I *will* return home with you, for my feet are rather sore with walking here.

The good man was quite at a loss what to do, and sat down in silence. Presently he gave me a look of tenderness, and walking out, said, " I want to speak to thee." My hardened heart could not deny so small a request, and I followed him. When we were alone, he proceeded thus :—

Father. I am at a loss to account for this kind of behaviour ; thou hast always been dutiful to me, and I do not recollect ever denying thee any request ; thy master and mistress also give thee an excellent character.

Son. You have always been a most indulgent parent.

Father. Art thou dissatisfied with thy master, or employment, or any other thing ?

Son. No.

Now my father burst into a flood of tears, and said, “ Why wilt thou bring thy father in gray hairs with sorrow to the grave ? I have loved thee, and always thought thou wouldst have been the comfort of my old age. *Thy mother is gone ! and wilt thou go also ?* ” Here he touched a tender string, and I could not for my life refrain from weeping also : the spirit of the soldier and the hero forsook me ; and I instantly said, “ My father, do not grieve, and I will go with you whenever you please ; and in future I will endeavour to make amends for the grief I have wickedly caused you.” We returned into the house, and after he had liberated me from my engagements with the soldiers, he took me to his inn, and the next day we arrived in Sheffield. This merciful deliverance from a life of warfare had no lasting good effect upon my mind. My companions looked upon the whole as

a youthful frolic, and I was the more esteemed and caressed by them as a *man of spirit*.

My master and mistress were the reverse of each other in their tempers and dispositions. He was mild and pacific, dispassionate and sober; but she would alike disgust by her over-kindness or brutishness—ever contriving unnecessary rewards, or satiating her malice by revenge. At these times my master sought quietness from home, and often would not return till two or three o'clock in the morning. It remained a mystery how he gained admission into his own house, for he was always carefully locked out. The truth was, I used to sit up in my room till all the family were asleep, and then return to the kitchen fire till my master gently tapped at the door, when I was ready to open it.

One night my mistress resolved, if possible, to prevent my master gaining admission into the house as usual. She took the keys out of the locks, and then carefully secreted them: afterward, I heard her cautiously creeping up to my lodging-room, to examine if all was right there. I leaped into bed, and nearly covered myself, closed my eyes, and opened my mouth, and was very busy snoring when she arrived: having looked at me, she turned about and said, "Oh, I see *you* are safe." To avoid waiting, as usual, I followed her so close as to be able to

pass by her door just as she was shutting it. She heard a creaking, opened the door, and having a glance of something, she pursued as quickly as she was able. There was no alternative, so I leaped into the brewing copper, which had some water in it, and was just composed when she arrived. I believe she looked every where but in the right place:—finding nothing, she felt alarmed, and, believing it to be something supernatural, she hastened to bed. As soon as I thought she was settled, I ventured to leave my cold retreat, and dried myself by the kitchen fire. At two my master tapped at the door. I had already unscrewed the lock with a knife, and I admitted him to his great satisfaction: I then screwed the lock on again and went to bed.

In the morning there was a grand consultation how my master had got into the house, as the keys were taken away the night before. I told them it was possible he might have a key, and when our key was taken away nothing was more easy than to gain admission: but that when our keys were left in the locks, it must give him much trouble to get them out before he could introduce his own key to open the door. “Oh then,” said my mistress, “I will take care in future always to leave the key in the lock!”—She did so, and saved me some trouble.

One day I caught hold of my mistress's arm, when, in a frenzy of passion, she was about to plunge a large knife into a fellow apprentice.—I remonstrated with her sharply on the consequences which must have followed had I not providentially prevented her design. Her husband just then came in, and she cried out to him, "Oh! this Longden is such a lad!" "What has he done amiss," said my master, "and he shall be punished?" "Oh! he is such a lad!" she said. "Do tell me, then what he has done?" added my master. "Why," she said, "he has just saved me from being hanged!" To show her gratitude, I had as much fruit pie and ale, for a fortnight, as I pleased; but, unfortunately, one of us then happening to displease her, we had hot broth and cold beef for as long a period.

Much as my master and mistress differed in other respects, in this they agreed,—they were without God in the world.

In the last week of my apprenticeship, in the afternoon, being accused of idleness, I instantly stripped, and began to work, and did not cease till in twenty-four hours I had begun and completed a full week's work. This activity at work caused me to abound too much in money: but it was well known I kept a public purse,

and shared my bounties among my more necessitous companions.

Thus have I gone through the course of my apprenticeship, faithfully narrating the wicked practices which were then my boast and glorying. I would, however, defend christian professors and religious conduct upon every occasion. I often regret that I was not under greater moral restrictions in my apprenticeship. With what a tender conscience did I leave my parental roof! And who can tell what evil might have been prevented, and what good resulted, had I been placed in a religious family? What a polluted stain upon my life was the course of those years! Many of my companions died as they had lived. Why did not *I* destroy my life and plunge into hell? Doubtless, because there were many ardent prayers recorded in heaven, offered by a pious mother, which remained to be answered upon earth. The fervent inwrought prayers of a righteous person avail much,—they cannot fall to the ground unanswered.

Being now of full age I sat down seriously to consider the course of my future life. To continue in the business I had learnt would have been the most profitable; but when I recollected the age and growing infirmities of my father,

and the gratitude and affection which I owed him as a son, I resolved to offer him my services to conduct and manage his business. He accepted my offer with readiness and great affection.

I began my new employment with unspeakable satisfaction from the recollection that my father was freed from all worldly care and duty; determining that while he lived he should be supplied with every possible comfort. And oh! had I then experienced the power of religion, I am persuaded that he would not long have remained a stranger to it.

It evidently appeared that my father began to sink apace under many infirmities. A friend called upon him and told him there was a physician near fifty miles off who was noted for the cure of his complaint. Not being able to hire a horse that night, I resolved without delay to set out on foot early the next morning. I arrived at a village within four miles of the place at seven in the evening. It was quite dark, and I had a large trackless common to go over: I sought a guide in vain, and turned out upon the heath alone, with not a star to light my way. After I had walked some time I saw a glimmering light near me, and upon inquiry, to my astonishment found myself safe in the village which I had almost despaired to find!

I saw the doctor that night, who thought he could be of some service. I returned joyfully with his prescriptions, and reached home the next night in safety. The medicines considerably alleviated my father's pain, but they had not the sovereign power to cure.

By unremitting industry I soon found my father's trade to increase and prosper ; and I look back upon the last year of my father's life which I spent with him in this manner with pleasing recollection. The hoary rugged path of declining life was smoothed, and his afflictions in some measure were beguiled.

Carnal as I was I began to feel some concern for my father's salvation ; and one day I took the liberty to ask him the state of his mind towards God. I found he was in uncertainty and darkness ; and through the antinomian error he was without effort, leaving his final state to the unconditional and eternal election or reprobation of God. I gave him the best advice of which I was capable, and begged he would permit me to pray with him : he consented, and when we rose from our knees we were both much affected.

Ever after this his views relative to the method of salvation were altered, and he became a man of prayer. Some lovely young men (of whom I have presently to speak) visited him ;

and although he gave no satisfactory testimony of the remission of his sins, yet there was full evidence of his sincerity and godly sorrow.—I must leave this to the righteous decision of the Judge before his dread tribunal.

About six weeks before the death of my father I entered into the marriage state. It was on this wise. As I was one evening walking into the country I met two young women ; as soon as I had passed them I found an involuntary and unaccountable regard for one of them, —a regard which I had never felt for any other person. I paused, I stopped, and “ lingering look’d behind.” I would have followed them, but durst not for fear of giving offence. I often walked on the same road hoping to see her again, but in vain : nor had I any reference or means of inquiring after her or her friends.

Some months after this my sister told me she had invited a few female friends to tea, and she hoped I should make it convenient to be with them ; to which I consented. What was my astonishment when I beheld her whom I had sought in vain ! After mature consideration I offered myself as sacred to her, and some time after we were united in the bonds of holy matrimony : for which union I shall have cause to praise God in time and in eternity.

I soon found that although my earthly wishes

were consummated, I was not essentially and permanently happy. I was an enigma to myself. I felt in my soul a painful void. Vanity and disappointment were written upon all things. What to do or whither to turn I did not know. A voice from within frequently said, God is the fountain of happiness ; the ways of religion are ways of pleasantness and peace ! But I was a stranger to the voice of God, never having attempted to pray for myself after that rash vow before mentioned, and I seemed to be cut off from the great fountain of happiness.

I was pondering these things in my heart at a time when two of our neighbours were ill of a decline. There were some pious young men (mentioned before) whose uniform practice it was to visit the sick wherever they heard of them. Accordingly they came to our village, adjacent to the town, and offered their instructions and prayer. One of the sick persons positively rejected them with expressions of indignation and contempt : he died a few weeks afterward, and he made the most awful end I ever witnessed. He appeared filled with dread and horror ; his cries, his groans, his looks, were enough to shake the most infidel principles and conduct. The other of these gladly received the services of the visitors, and, by their happy instrumentality, received a clear

sense of the forgiveness of his sins, and was filled with the love of God.

I was exceedingly surprised when I called upon him to hear his joyful and blessed testimony. I resolved to watch him attentively in his affliction and death, to prove, if possible, the reality of his professions, to ascertain the possibility of a knowledge of pardon, and to see the excellence of religion as exemplified in his uniform faith and his triumph in death : if these were true, it would be an important point gained in my search for happiness. Accordingly I visited him several times in a day, and often sat up with him all night. My utmost wishes were gratified : I did see him die, and heard him with his latest breath witness a good confession. When I saw his patience under suffering, his calm resignation to die, and his confident hope of a glorious resurrection, together with the animating joy which beamed in his countenance when singing songs of praise to God for this late and almost miraculous deliverance, I burst into tears, and said,—“ O how I envy your situation ! could I but die like you, with this heavenly peace, and love, and joy ! ” “ My friend,” he said, “ God can save you as well as me ; he is not willing that any should perish, but that all should come to a knowledge of the truth, and be saved. I myself am one of

the greatest sinners out of hell, and the Lord has had mercy upon me, even upon my death-bed." He then raised his hand, and said with solemnity of voice,—“ My friend, I know that God will have mercy upon you; he will pardon all your sins, yea, he will make you *instrumental of good to thousands* ;” and then, after a season “ we shall meet above to praise God for ever and ever.” “ The Methodists,” he added, “ under God, have been instrumental of my conversion.” He then pressed me to hear their preachers, and recommended me to obtain an acquaintance with a class-leader whom he named.

Thus I became decided and fixed in my judgment and in my choice of religion as the one thing needful by being providentially an eye witness of the awful death of a sinner, and the happy exit of a saint of God. I was ready to inquire, how may I escape the damnation of hell? how may I secure the salvation of my soul?

The remains of my dear departed friend Samuel Earnshaw were interred on a sabbath-day. As soon as the funeral ceremony was over the young men who had visited him came to me, and gave me a kind invitation to go with them to hear preaching, which I gladly accepted.

It was the first time I was ever in a methodist chapel, and I was much struck with what I

saw and heard. The preacher, Mr. John Peacock, was a plain man, without any parade. His deportment was solemn without affectation; his prayer was simple, but it opened heaven; his preaching was unadorned, but mighty by the power of God. He felt what he said, and he could not restrain tears from running down his cheeks. I observed the congregation were often in tears also. The men sung with all their hearts, and the women sweetly sung the repeats alone: the men sat on one side and the women on the other. I thought, where am I?—this worship is pure, simple, and spiritual; nor did I think there had been a people so primitive and apostolical upon earth. In the fulness of my heart I said, “this people shall be my people, and their God shall be my God for ever.”

Upon reflection I saw nothing was so reasonable as the service of God; I viewed him as my benefactor, my great original and end. I saw I was brought into being to be happy for ever in the knowledge and love of God, and in obedience to his commandments. I stated the views I had received and the resolutions I had formed to my old companions in sin; and told them I should be glad if they would join me in the service of God; but if not, I wished a total separation. In this I continued firm and

resolute, while they waited for my halting, laying every possible snare to entangle me.

I acquainted my dear wife and my sister (who resided with us) with the nature of my experience. I instituted prayer and reading the scriptures in my family ; I took them with me to the house of God ; and it was evident that by an attentive hearing of preaching a genuine work of grace was soon begun upon each of their souls.

Already I was convinced of the folly of making the rash vow which I had formerly made, and of the sin of keeping it, by the total neglect of prayer. I began to pray in secret as well as in my family. This, as well as the exercise of every other known duty, was pleasant to me ; for I had yet felt no other workings but the first precious drawings of the spirit.

With these views of myself as a *reformed character*, and, consequently, a *very good christian*, I went to a methodist class-meeting. But before I dared to attend one of these social meetings, I called upon the person recommended to me by my deceased friend, and addressed him as follows. “ Sir, I have taken the liberty of calling upon you to converse with you on the subject of religion.” “ I am glad to see you,” he replied, “ do sit down.” “ Sir,” I continued, “ I have lately been in the habit of

hearing your preachers, and they positively declare that a man may know that his sins are forgiven him in this world." He answered in the affirmative. "And, Sir," I added, "do you know that your sins are forgiven?" He now looked seriously at me, and said, "I thank God through Jesus Christ, I do know my sins are forgiven." I said, "Pray, Sir, by what means, or how do you *know* your sins are forgiven? is it not possible for you to be deceived?" "Young man," he answered, "if I were to give a scriptural answer I should say,—‘*We know the things which are freely given us of God by the Spirit which he hath given us; and the Spirit itself beareth witness with our spirit that we are the sons of God;*’ but you would not understand this language. I will, therefore, tell you my experience, informing you how I was both awakened and converted." The good man proceeded familiarly to declare his experience: but the vail was on my heart, —I could not understand him. He invited me, however to his class, and I became a member of society from that time.

My class-leader spoke to me in such language as the following:—"Before we are made saints we must be conscious we are sinners; you appear to be without a discovery of the malignity and danger of sin or a sense of the mercy of

God : he pardoneth all those who truly repent and believe in his Son for salvation. I would seriously recommend you to pray earnestly to God to give you a sense of the burthen of your sins." I promised to conform to his instructions, though I knew not what he meant ; for I found much comfort in attending all the means of grace, and could rejoice at the change which God had evidently wrought in me.

In answer to these prayers I awoke one morning with an afflictive sight of myself. I beheld a wretched being, fallen from God, far from the way of peace. I saw the tenor of my life had been an act of daring contempt of the majesty of heaven, and myself an enemy to God ; that I had transgressed his righteous laws, and was a rebel against his throne ! I leaped out of bed, and attempted to dress myself in vain. My spirit was in sore amazement, the wrath of God lay heavy upon me, and my sins, which I had long forgotten, now passed in array before me.

I longed to unbosom myself to my class-leader, hoping to find some alleviation from his sympathy. I accordingly called upon him that day, and with many tears described to him the sorrows of a " wounded spirit." I was much disappointed to observe him and his wife smiling at each other. When I had ended my account he said,—“ This is the Lord's work upon your

soul ; you must of necessity have repentance toward God before you can exercise faith in our Lord Jesus Christ. Remember, God has pronounced the mourners blessed, in the prospect of *certain deliverance* ; for the lip of truth hath said, *they shall be comforted* ; therefore, we are glad and rejoice over you." He recommended me to give myself much to prayer, to plead in faith the promises of pardon, which are all "*yea and amen in Christ Jesus* ;" and he assured me I should soon rejoice in a manifestation of the love of God.

My life became a life of prayer : so far I was obedient ; but the subject of my prayer was contrary to the instructions I had received. I prayed for clearer light and more powerful convictions ; and I received an answer : "*The sorrows of hell gat hold of me*"

When I dared to lie down in bed I kept awake as long as I could, lest, sleeping, the righteous Judge should close my eyes in death, and I, banished "*to my own place*," should awake in everlasting torments. My dreams were composed of ghastly phantoms, and I awoke but to an invigorated sense of my wretchedness. I fasted and prayed, but the heavens were as brass to my prayers. My flesh began to waste, and my strength was so decayed, that I was no longer able to attend to my

secular calling. My knees were not able to bear the weight of my body, so that generally in prayer I lay extended on the ground ; and when my voice failed me I groaned my wants and miseries into the ear of God. My despair and agony were such one night, that I said, " O righteous God, if thou canst not consistently with thy justice save such a wretch as I am, bring the matter to an issue, and to all eternity I will acknowledge thy dread sovereignty and righteousness ; for I have destroyed myself ! But oh ! if thy love and pity can stoop so low, save me from this hour." But there was no answer.

Some friends, so called, expostulated with me, saying, " I took things too high, by laying them too much to heart ; that I should certainly kill myself or lose my reason if I did not relax a little ; that '*it is good for a man both to hope and patiently to wait for the salvation of God ;*' and that, if I would be quiet and still, the Lord would in due time deliver me." My soul abhorred such counsel, and I fully determined

" If I ne'er find the sacred road,
I'll perish crying out for God."

When I was thus earnestly seeking the Lord a circumstance occurred which, instead of proving a blessing, tended greatly to discourage me.

A strange family coming to reside in our neighbourhood I made free to call to converse with them about religion. After some introductory remarks I told them I was a methodist, that I feared God, and that I had lately begun to inquire the way to heaven; that I and my family wished them well, and should be glad to afford them every office of kindness in our power; but if they were not like-minded with reference to the salvation of their souls we could not have any familiarity or acquaintance with them, for the friendship of the world was enmity against God. The man with pleasing astonishment replied, "You are just the sort of person I wanted; I have had a desire to serve God some time, but I did not know how; and if you will instruct me I shall be very thankful." We took both him and his wife to our chapel in Mulberry-street, and they heard the word with gladness. The unadorned and powerful sermons of our preachers were soon instrumental to their thorough awakening. About a month after this I was awaked at midnight, and found my neighbour knocking loudly at the door, and he said he must speak to me. When I came down and opened the door he caught me in his arms; filled with joy and rapture he began to praise the Lord aloud for pardoning all his sins. I was exceedingly hurt

with his testimony:—it was too powerful for my feelings to think he was made happy before myself who had been seeking forgiveness so much longer than he had. He met with a very improper reception, and it was well I did not put him out of the house. “Joseph,” said I, “you may, perhaps, be as happy as you appear to be, but you will do well to give full evidence of it by your conduct: only take this with you, —*let not him that putteth on the harness, boast as he that putteth it off.*” When I had so said, without any reply he meekly turned and went away; and I, wretched and forlorn, spent the remaining part of the night sighing, groaning, and weeping.

My deliverance was brought about in the following manner; and oh that every humble penitent could hear it! After I had fasted and prayed in vain for three months, one of the brethren called to see me. Having inquired minutely into my state he paused, and then asked me, “Why are you not pardoned and made happy in God?” It appeared to me a very unreasonable and absurd question. I answered, “I cannot tell.” “Hearken to me,” he said, “it must be either God’s fault, or your fault; either that God is not able, or what amounts to the same, that he is not willing to save you; or you certainly would have not

sought salvation in the right way. With respect to the former, I will undertake to prove that God is able and willing to save you *now*." This he did with great clearness and force of argument ; and concluded saying, " If the God of truth hath said, '*whosoever cometh unto me I will in nowise cast him out,*' it must of necessity follow that all the fault is yours, the hinderance is in yourself alone. I know you have broken off every sin, have left your old companions, and have sought the Lord earnestly, with many tears : all which are essential to salvation. You have been *mighty in grief*, till your flesh is consumed, and you *have trusted in this*, as a plea for the mercy of God, instead of pleading in faith the death and mediation of Jesus Christ as the only ground of your hope and plea for pardon. If you were to seek salvation a thousand years without the precious name of Christ it would not, it could not, avail."

This faithful messenger greatly astounded me, and I found the risings of pride and anger to be thus stripped of my last covering. He proceeded, " he that believeth shall be saved : this is the short, easy, scriptural method of salvation, by which a sinner can be saved. With all your heart believe the promises, and cordially embrace the Lord Jesus Christ, as your

Saviour, evidently set forth to give *you* remission of sins ; and in the moment you exercise this faith, God will send the spirit of adoption into your heart, crying, Abba Father."

The light of truth shone into my mind, and I with gratitude now saw, that my tears and prayers could not atone for one sin ; that God was able and willing to save me now ; and, it only remained for me to believe, to obtain instant deliverance. I found myself upon the threshold of mercy, and was just going to venture upon Christ by faith, when it was suggested, 'if thou believe now, thy leader will not receive thy testimony to-night, at the class-meeting ;' I listened to the tempter by putting it off, and, doubtless, thereby grieved the spirit of God.

On my way to the class, I greatly anticipated my deliverance : saying to myself, "as I pass this tree, this gate, &c. returning home, I shall be happy in God, praising him for the pardon of all my sins." When I got there, I had a mighty contest with the powers of darkness. He who was a liar from the beginning, said, "thou art deceiving thyself—thy repentance is not deep enough—thou hast not prayed long enough—the blessing thou art seeking is of infinite worth !—this cannot be the time—thou dost not feel the Lord so near as thou didst this

forenoon." I renewed my efforts, struggling in prayer—saying, "Jesus, I take thee for my Saviour; I believe thou diedst for me, even for my sins to atone. I cast my guilty soul into thy arms for mercy: I do believe, I do believe." Just then the leader asked me the state of my experience; in the fulness of my heart I cried, "I will believe, I can believe, I do believe, glory be to God." The leader and members were much affected, and all joined with me to praise the Lord. He then gave me some salutary instruction to hold fast the beginning of my confidence with steadfastness. I was assailed that night with powerful temptations to suspect the reality of the work, yet I continued determinately to believe and give glory to God. For several days I had frequent contests with the adversary: he said, "now thou art worse than before, for then thou couldst weep for thy sins, but now thou art hardened and careless about them." I instantly dropped upon my knees, and the Lord graciously interposed, rebuked the tempter, and filled my believing heart with love, and joy, and peace.

CHAPTER II.

From his Conversion to the Time of his being appointed a Class Leader.

THE morning after my conversion, while we were sat at breakfast, I pressed the necessity of believing *just now*, upon my wife and my sister, who had both been earnestly seeking the forgiveness of their sins some months, when the latter suddenly rose up, and with her lifted hands clasped together, in the full assurance of faith, exclaimed, "I do believe, I do believe! I am happy, I am happy! glory be to God for ever and ever!" My wife also on the evening of the same day, at her class, was clearly delivered from the burden of her sins, and could believe and triumph in God as her father, reconciled to her through the death of his Son.

We were indeed a happy family! a threefold cord which could not be broken. We lived together in acts of reciprocal affection, labouring to anticipate each other's wants, carrying one another's burdens, and each leading the other out of nature into God.

Our evenings were spent in religious conversation, and were always concluded by reading a portion of holy writ. Then, with harmony of voices, and, what was better, with unison of hearts, we sung the songs of Sion; and, lastly,

we poured out our souls in fervent, importunate prayer, and we did not pray in vain.

By the good providence of God, my sister was married to Mr. James Barlow, and survived to be the mother of two children. The elder of these is now living, and is treading in the steps of his mother, following her to regions of endless day: the second died in infancy. Soon this little spark of being returned to its own native element of spirits. Mysterious Providence! to give birth to this shortlived existence on earth! It cost its mother's life! She died triumphant, in full assurance of eternal life. She was a woman remarkable for the neatness of her person, simplicity of manners, and integrity of heart: was rather reserved in conversation with strangers, but she was a cheerful, honest, and intelligent friend.

But thou art gone, my sister! thou hast past the flood! and hast in nobler strains, and with more exalted powers, these many intervening years, been vying with angel and archangel, to laud and praise the glorious Three One!

" God moves in a mysterious way
His wonders to perform,
He plants his footsteps in the sea,
And rides upon the storm.
Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.

His purposes will ripen fast,
 Unfolding every hour;
 The bud may have a bitter taste,
 But sweet will be the flower."

From this time I held in my way, waxing stronger in the Lord. It was manifest to the people of God that I was *truly sincere*, and they bore with my *infirmities*. From the beginning of my pilgrimage I saw the plain beaten path of *duty* to be the way of *safety*; and always availed myself of every means of grace, public and private: and I believe, in every ordinance my eye was single. In reading or hearing the word of God, whatever I saw as my privilege I applied for to God in prayer, and pleaded his promise and faithfulness till I received an answer.

"The zeal of the Lord eat me up." I was deeply concerned for the honour of God. I dare not suffer sin to pass unreprieved. Whether rich or poor, I had no alternative, but instantly, "in the name of our God, I set up my banner." Naturally a stranger to fear, I delighted to attack satan in his fortresses and strong holds; and I took a hazel stick in my hand, to have in readiness, if I should hear any boys blaspheme the name which I so much venerated; that at least, if I could not beat satan out of them, they should not sin in my hearing with impunity.

My old companions did not part with me with-

out reluctance, at length, when all intreaties were ineffectual, they contented themselves with thinking that, by-and-by, I should be weary of my new profession, and be glad to be received again into their fraternity. They, however, most cordially feared to meet me : for I had conscientiously and faithfully warned each of them of their danger. I have often observed them turn or run any where to avoid meeting me ; and sometimes I have followed, and found them in some secret corner to their great confusion, and to the shame of their cause and their master.

Some months after my conversion to God, my class-leader said to me, "do you think that God can save you from all inbred sin?" I replied, I know God can do every thing ; but I do not expect that he will save me or any of his servants to that extent and degree before death ; I think he will suffer these enemies to remain, for the trial of my faith and constancy. He lent me a treatise upon Christian Perfection, to read with candour, and desired me, before I read it, to pray earnestly to God, for light and conviction, to receive the unadulterated truth as it is in Jesus. I *did* read the book with candour, mixed with prayer. I saw from the Lord, I was not in the most excellent way : the remains of self-will and unbelief, of pride and

anger were within me, and while I sought to conquer one of these, another would gain an ascendancy.

I told these things to my religious companions, and found that their experience answered to mine as face to face in a glass. In order to help each other in the most effectual way, it was proposed and agreed that we should meet in band. This, of all the advantages in the economy of Methodism, is far the most useful and excellent. Where two or more are bound to be faithful with the souls of one another—jealous, with a godly jealousy, sympathizing in suffering, and bearing one another's burdens. And I know, by many years experience, that "it is good for brethren thus to dwell in unity."

As soon as I had received a clear conviction for entire sanctification, I saw the word of God had comparatively been a sealed book to me. The prayer of the great apostle for the Thessalonians, "*the very God of peace sanctify you wholly,*" taught me, that those christians for whom he prayed were sanctified in part by the spirit of adoption, in that moment when their sins were pardoned. He asks entire sanctification as a blessing, which was to be received in time, in life, in health, because this blessing, in common with all other spiritual blessings in Christ Jesus, must be received in answer to the

prayer of faith, *now* ; and not to be wrought in a succession of years by the hoary hand of time ; neither gradually by the performance of a succession of religious duties, nor suddenly by the iron grasp of death, as I had before vainly imagined.

And the apostle's declaration of his experience to the Philippians, "*I can do all things through Christ, who strengtheneth me,*" further encouraged me. And, "*let that mind be in you which was also in Christ Jesus,*" must in the lowest sense mean humility without any mixture of pride, and holiness without any mixture of sin.

Without the experience of universal holiness, I saw I could not bring so much glory to God, neither could I be so extensively useful in my day and generation. And I was convinced that not any thing short of this degree of inward purity is a meetness for the society of angels and the presence of God, whose transcendant glory is holiness.

Being fully convinced that entire sanctification is the privilege of every Christian believer, I resolved to seek it diligently in the use of all the means of grace. I found I could not retain this thirst for holiness, if I was not diligent in prayer and circumspection. If at any time I was remiss in any duty, or was engaged

in unprofitable conversation, or did not improve every hour to edification, my desires and convictions considerably abated.

One evening at our band, the presence of God peculiarly overshadowed us; we were met with one accord to plead *that* as the time accepted, and not to cease pleading till we could all declare, that “He was manifested to *destroy* the works of the devil.” We were presently “*baptized with the Holy Ghost and with fire.*” Being purged from all iniquity we fully and heartily gave up our bodies and souls to be the Lord’s for ever.

The state of weakness to which my body was reduced by the fastings, prayers, and agonies of repentance, was not yet removed. Instead of amending, my health declined, and I was seized with a nervous fever. A few extracts from my Diary, when I was recovering, will best show the state of my body and mind:

EXTRACTS FROM HIS DIARY,

WHEN HE HAD BEEN IN THE SOCIETY ONE YEAR.

Sunday, January 25, 1778.—I have been blessed to-day in all the means of grace; and have been led to rejoice in God, who giveth me a clear evidence of his sanctifying love. The Lord Omnipotent reigneth in my heart.

26.—I do not give *all diligence*, but I have set out anew to-day. I possess a sweet peace, but not a fulness of joy.

27.—My poor nervous body has been an occasion of lowness of spirits, sore temptation, and evil reasoning. Prayer to-night has been a means of grace, and my soul has found its centre and rest.

28.—A day of peace and comfort: but I would not be satisfied with this, “eager I ask, and pant for more.” I want to love thee, my God, with greater fervour, and to love, for thy sake, every creature thou hast made.

29.—I am not conscious that I desire either the riches or the honours of the world: I only want more of thy light, life, and love. For these I would be covetous,—a miser,—a niggard.

This evening, while going to the house of God, I engaged in worldly conversation. I did not, therefore, enter His gates with reverence; and no wonder my mind was not stayed. O God, forgive all my negligences and sins, for Christ's sake.

30.—A day of fasting to the body, and of feasting to the soul. I have experienced the love and power of God, as words cannot express. O that I could sufficiently praise God! surely I shall one day see him in glory, and then

my expanding soul shall praise him without weariness to all eternity.

31.—I have been overpowered with weakness to-day, and my body has been a burden. Sometimes it appeared as if God had forsaken me ; at others, I had a glimpse of his presence. Fasting, yesterday, brought my body lower than usual ; yet if the Lord shall please to strengthen me I shall do the like again. In my closet, this evening, I intend to wrestle in prayer, till I can feelingly praise Him from whom all blessings flow.

Sunday, February 1.—Under preaching and at my band I have found much pleasure and profit. I have been led to lament the state and condition of my old companions. What an infatuation! they are bartering their immortal souls for the empty pleasures of sin, which are but for a season.

2.—Why do I not more visibly grow in grace? Surely there wants more earnestness. I find nothing contrary to love, yet a deadness frequently steals upon me. O Lord, quicken my soul, so will I run after thee.

3.—This morning I arose joyful in the Lord, and found the divine presence with me all the day. To-night, at class, satan triumphed, and I was brought into condemnation by speaking my experience in a general manner, and not

pointedly declaring that God had full possession of my heart. Jesus, thou art a Saviour to the uttermost: thine is the power, and thine is the glory.

4.—Blessed be God, I walk in the light of purity, and I enjoy that love which casteth out the fear of death: he is the messenger of my Lord. O send the Deliverer, that I may be admitted into thy presence, sit at thy feet, and gaze at thy fair beauty for ever and ever. I was much blessed to-night while hearing W. M. from *Isaiah* xl. 1. He set up a standard of examination: "The people of God," he said "are separated from all iniquity, and they are continually devoted to him". While he spake of the resources of their comfort it was indeed a time of refreshing.

5.—The Lord enabled me to reprove sin to-day, and a profligate sinner fell under the power of conviction. May he bring forth fruit meet for repentance!—I have been powerfully tempted to-day without sin. Blessed be God, who perfecteth strength in weakness.

6.—This day twenty-four years I first saw the light. Why was not the good spirit of God weary in waiting, and striving in my long career of sin?

"Amazing love, immense and free,
For, O my God, it found out me."

How shall my wondering soul magnify and extol the infinite mercy of God? Angels, men, and devils, gaze in astonishment at a brand plucked out of the burning! Though I might and ought to have been more diligent and faithful; yet I am what I am, by the grace of God: and I do here deliberately, solemnly, and heartily consecrate my future days (be they many or few) to the service and glory of God, as my reasonable service, my indispensable duty, and my highest privilege.

7.—I have entered upon a new year, and the vows of the Lord are upon me. I shall do all the will of God, through the strength and grace of Christ.—I have been treated unjustly to-day; I was instantly tempted to anger. I cried, “Lord, help me,” and found an inward calm and self-possession, by which I had the advantage of my adversary. I returned home praising God, who hath said, “*Vengeance is mine; I will repay.*”

8.—I have found the Lord a quickening spirit in the ordinances to-day. What remains but that I more than ever devote my heart and life to God.

9.—A day of trial. Lord, I know thou canst remove this nervous affection, and thou wilt if it will advance thy glory. Blessed be God, at the lowest times, I have the happiness of a good

conscience, and this is more than tongue can tell.

10.—I have been better in my health to-day, and I have been exulting in God. I hope I shall learn to trust God when I am feeble and tempted, for He knoweth my frame, and the sincerity of my heart.

11.—This has been a day to be remembered : At sister Ancock's funeral, when I sat with her class-members in a separate room, I felt the overwhelming presence of God. How near was the eternal world ! only a very thin veil separated us. How soon, I thought, this will be my case, and my friends will be brought together on the like occasion. I then poured out my soul in prayer for a full meetness, to be admitted into the general assembly and church of the first-born in heaven.

12.—I am astonished that I felt a backwardness to-day in going to God in secret ; for I never came away without a blessing. I have been shown the necessity of greater diligence in mental prayer.

14.—I feel pain of body, but, Lord, let it continue thy time, and accomplish thy gracious purposes : I feel nothing contrary to pure love.

18.—I have been very low, and sometimes perplexed, lest there should be in me a spiritual decay. Surely I do not live in the full

exercise of faith. May I trust thee in the day of adversity, and triumph over pleasure and pain.

Sunday, February, 17.—Words fail me to set forth the goodness of God this day, to my soul. At morning prayer, at morning service, in short, every moment of the day, I found such a spirit of prayer and praise! I see my demerits are fire and brimstone to all eternity. But oh! the mighty change! a child of God! an heir of heaven!

“Jesu, thy blood and righteousness
My beauty are, my glorious dress:
Midst flaming worlds, in these array'd,
With joy shall I lift up my head.”

By the return of spring, together with my mind being calmly resigned to the divine appointment, and the blessing of God upon both these, I gradually recovered my former state of health and activity. I now saw, and admired the wisdom and gracious permission of God, in my late affliction. I became more fully acquainted with myself, by it, than I otherwise could have been. And what we are taught by suffering we do not forget so easily as that which we learn by precept and example.

My prayer from the beginning of my christian course, was, for *zeal*, for the honour of God. Having much forgiven, I saw it was my duty to love much: accordingly I ran into every open door of usefulness, seizing every opportunity of

doing good. But here I was in danger, lest my fervour should not be according to a knowledge of the scriptures, and the analogy of christian experience. From the weight of my own infirmities I was taught to bear with the infirmities of the weak : I had a feeling of their wants, and a sympathy with them in their sufferings. I saw it required a greater effort of grace to enable us patiently to sit in a corner, than to run about reproving sin, or calling sinners to repentance.

One evening, as I was returning from chapel, where I had been much blessed, I felt my soul travailing in birth for the salvation of perishing men. Having to call at our grocer's shop, I found him inquiring of a poor woman after the health of her son. In a plaintive voice she replied, "he is very ill ;—he cannot continue long ;—he is my only child, and when I have lost him, I have lost all !" Instantly I felt a strong desire to visit him, and with some difficulty obtained permission. I found him in a wretched habitation, seated in an easy chair, panting for breath, in the last stage of a consumption : he appeared to be about twenty-two years of age.

I addressed him as follows : " Young man, I am sorry to see you so ill." He said, " I am very ill indeed, Sir ; but it will not be long,—I shall soon be released,—I hope I shall soon be in

heaven." "I am glad," I added, "to hear of your willingness to die, and of your hope of heaven: have you a scriptural foundation for your hope?" As he made no reply, and thinking he did not understand me, I said, "you know, my friend, there are many die who do not go to heaven; for God saith, '*the wicked shall be turned into hell, with all the people that forget God.*'" Before we can be admitted into heaven, we must repent of our wicked lives, and obtain a pardon of all our sins. Have *you* repented and been forgiven?" He could contain himself no longer, but turned with indignation to his mother, and said, "what did you bring this fellow here for?" Then turning to me, he said, "man, go about your business; I did not send for you, nor do I want you: you do me no good: surely my sufferings are great enough, and you distress me exceedingly." The more I endeavoured to pacify him, the more his anger kindled against me. I therefore sat and silently lifted my heart to God for wisdom to direct me. It appeared as if I had no possibility of success, unless I could obtain consent to sit up with him all night. I asked, entreated, *and would not be denied.* I told them what an excellent nurse I was, and I hoped we should have a comfortable night;—if they pleased, I would go home and fetch some currant jelly,

and other things proper for a person in his situation;—that I would bring some refreshment for myself, that I might be no expense to them;—that a night of sound sleep would refresh the old mother, who seemed almost worn out;—that I would instruct him in the best manner I was able;—and, that if there were a change for death, I would awake the mother, that she might see her son die, &c. &c. Taking it for granted I had prevailed, I hastened home, and returned as soon as possible, and found they had not locked me out.

The young man received me with sullen silence. After some soothing conversation, I prevailed upon the mother to go to bed. As the young man was not able to lie down he remained in his large chair, day and night. I told him I had brought a bible with me, and if he pleased I would read to him, to which he consented. After I had prayed, I read, and expounded those parts which were applicable to his state. “What!” he said, “you are beginning again: you certainly will kill me,—it does so hurt me to talk! Oh that my mother was but here!” I said, “my dear child, you do not need to talk: I won’t ask you one question, and I beg you will not speak, and I will pray and read.” I kneeled down and prayed again, but with little expectation. Then I opened the precious word of

life, and alternately read, expounded, and applied :—when I saw his passion rising, I begged he would not speak, for that *would hurt him*.

We spent our time in this way some hours, till at length under prayer I heard him feebly say *amen* to my petitions ; which inspired me with fresh courage to persevere. When I arose, I spoke to him more closely, with all tenderness, concerning his sin and danger. Now he opened his mouth, and brake the snare of the devil. *He told me he was the son of a pious methodist class leader !* who many years ago had passed into the heavens. I felt confident the father's many prayers must be answered. Now I kneeled down and asked God in faith, nothing doubting ; I heard the young man repeating my petitions word for word : instantly I personated a poor lost sinner, on the brink of eternity, and on the verge of hell, yet through the infinite merits of Jesus Christ, suing for mercy. Then I cried, " God be merciful to me a sinner, a great sinner, the chief of sinners.

" I feel on me thy wrath abides ;

"Tis just the sentence should take place,

"Tis just,—but O thy Son hath died."

Jesus died for me ; for his sake alone forgive me, but let it be just now. Lord, I believe, help thou my unbelief." We both prayed harder and louder, till we prayed with all our might,

When we rose from our knees (for I found he had dropped upon his knees during the last prayer) he walked over the room, and leaning his head against the wall, he said, " O God, if thou wilt give me a little ease and strength, I will pray as well as I can." Immediately he turned to me, and said, " I have no pain ! it is all gone." He then poured out his soul in strong cries and tears, and his body shook like a leaf in the wind.

Considering his state of weakness, it was astonishing he did not faint. I encouraged him to take no thought for his body, but by faith to plead the blood of the covenant. His importunity increased till he made a sudden pause, and turning to me, he said, "*I am happy ! Oh how happy ! Bless the Lord ! Blessed be my God !*" and he praised God in language which astonished me.

He was so filled with the love of God that he opened the door and walked into the street, though he had not been able to stand for some time without assistance. Accents of praise to the most high God filled the air, in the solemn silence of night. He said, "*O, ye angels, join with me to praise the Lord ! The dead's alive, the prodigal is found ! Glory be to God forever. Oh ! the matchless mercy of God, to save me at this latest hour !*" &c. &c.

This was a memorable night: what a contrast between the former and the latter part of it. In the beginning, devils were raging within him, unwilling to lose their prey; in the after part of the night, angels were rejoicing over another sinner saved by grace. I sang several hymns of praise to God, and we conversed as brethren in the Lord, and fellow-citizens of heaven: we eat the bread of life, and antedated the joys above.

When his mother came down in the morning, she was struck with astonishment to hear her son praise God. He said, "if God had not sent this servant to visit me I should have been damned for ever. The Lord has pardoned all my sins. I am so happy, I cannot describe it. Glory be to God for ever," &c. He continued a few days faithfully warning his friends and acquaintance to flee from the wrath to come, magnifying the boundless grace of God, as manifested in him, and then triumphantly departed this life in sure and certain hope of a glorious resurrection.

August, 1778. I heard an anecdote of Mr. Wesley which much affected me. He was asked how he transacted such a multitude of business? "*Brother,*" he said, "*I do one thing at once, and I do it with my might.*" I therefore took for my motto. "*Not slothful*

in business ; fervent in spirit, serving the Lord," and I determined to divide each day into certain portions, that one positive duty might not interfere with another, and that not any thing of importance might be neglected. Accordingly, I rose at five, and spent an hour with God. From six to four I devoted to business, allowing myself frequently a few minutes for secret prayer. In which ten hours, besides managing my little business, I set myself to earn ten shillings ; and this I did with great ease. From four to ten I made sacred to religious purposes ; for reading and prayer ; and either attending preaching, prayer-meeting, class, or band-meeting. I could always sing

" How happy is the Pilgrim's lot,
How free from every anxious thought,
From worldly hope and fear," &c.

I attribute the facility of labour mentioned above as a gift from God, as I never met with a man who could equal it. My business prospered more and more ; and there being but few in the same calling, I could choose my connexions, which prevented much risk and trouble. I now had money to spare for the support of God's cause, and for the relief of God's poor. I thanked those who called upon me to assist them in their public charities ; and I sought out modest worth, which shuns the public eye, quietly suf-

fering in obscurity. I then tasted all the blessedness of giving, by making the widows and orphans hearts to sing for joy.

I now began to see that in order to be extensively useful I must increase in the image of God : that zeal for God must be founded in love to God. And I could not be eminent for holiness unless I continually advanced in divine knowledge. Several friends were helpful to me, in recommending a judicious selection of books, chiefly upon the nature and reasonableness of the christian faith, and defences against the attacks of sceptics and infidels ; the arguments for and against general and partial redemption. The Arminian Magazine had just been issued, the reading of which, then especially, and ever since, proved a signal blessing to me. I studied the scriptures with much prayer, without consulting any human opinions for a season. I saw it my privilege to believe upon the authority of God, all that God had revealed and declared ; and I saw it my duty to labour as much as possible to ascertain the meaning of the Holy Ghost, when reading the books which he inspired. And thus I sought to store my mind with religious truth, as a means of increasing my personal holiness, and also to confirm me in the pure doctrines of the gospel, as well as to acquire an ability to perform the apostolic in-

“junction, be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.” But how can a man have this readiness who has not examined the foundation and reasons of the whole code of essential christian doctrines, and received and embraced them from conviction of their truth and divinity, resulting from such a personal examination? A man may be an upright christian without this, but it must be allowed, he will be extremely liable to be blown from his steadfastness by every wind of doctrine.

It is true that all in religion which is absolutely necessary to be known is plain and easy to be understood, and yet angels desire in vain to fathom its depths profound, or climb its heights sublime.

I paid strict attention to all the public means of grace; for, as the labourer feels he needs his food, so I felt a need of all these helps in the way to heaven. At first I was tempted to relax when offences abounded, but I do not know that I ever listened once to that common temptation; but rather so much the more as I saw the day approaching. And I never waited upon God in vain; but received a word of light or conviction, of reproof or comfort. God was with me, and he made my soul as a well watered garden.

As my health was fully restored, I was desired regularly to attend the prayer-meetings. I soon found that the greater part of those who are enlightened under our preachers are saved in our prayer-meetings. Well might our poet exclaim, "O wondrous power of faithful prayer." We seldom met without witnessing the conversion of sinners, for "*the hand of the Lord was with us, and many believed, and turned to the Lord.*" Sometimes, from the fulness of my heart, I exhorted a few minutes, and I saw fruit of my labour. When I had been in the society about two years, I was desired by the superintendant to take the care of a class. The deep impression I had of the importance of such a charge, and the responsibility which devolves upon those who engage in such a duty, caused me to hesitate; and I desired to have time to consider of it. I deemed it an important and difficult thing to be a *faithful christian*, and I believed it an awful and more difficult task to be a *faithful pastor*. Again, if I were faithful with my own soul, the end would be answered; but if even I were faithful with others, through their insincerity or carelessness, the end might not be answered.

The preacher called for my answer. I told him the substance of these reasonings, and urged farther as objections, my youth, my inability,

and my inexperience. A class-leader, I urged, ought to be a father in Christ ; a man of sound and deep experience ; well acquainted with the workings of the human heart, and the devices of satan. He must feed the flock with *nourishing* and *suitable* food. He ought to lead the people forward, to find out their hinderances and besetting sins, in order to their removal ; and set before them their high calling, and continue his anxious labours till he delivers them up to the great shepherd and bishop of souls "*blameless, without spot or wrinkle, or any such thing.*" He should also be so exemplary in his experience and character that, like a true captain, he may lead the way himself, and say in confidence, ' follow me ! ' If these things are so, I must beg leave to decline the offer, as being utterly unfit for that office."

He replied, " you are partly mistaken. A leader is only accountable to God for his own zeal and purity, and he will be rewarded according to the vigour and exercise of these principles, without any reference to the sincerity or hypocrisy of the people committed to his care. I admit that fathers in Christ are the most able to feed the flock : but I would ask, how came they to the matured state of fathers ? Did they not attain it by the labour of a series of years ? Besides, all these elders have as much work as

they can bear ; and here is a little flock which will be scattered and devoured, if we wait till we find a man who acknowledges he is fit for his office. It is my opinion, that God appoints you to this work ; and you will grievously sin against him if you refuse to engage in it." I was much affected ; I durst not refuse, but with many tears, and much trembling, I engaged in what I consider by far the most important office amongst the methodists.

'The first objects of my attention were to convince the people of the necessity of punctual attendance, to conform to all the rules of the society, and to acquaint myself with every member, as much as one man may know another ; and when I had used every human effort of which I was capable, then frequently to commend them to God in my closet.

The Lord gave me the desire of my heart in behalf of most of them, and great was our prosperity. 'They were very conscientious in their attendance : so much so that we have sometimes been the winter quarter and we have not had one absentee, unless detained by sickness, although we lived a quarter of a mile out of the town.

I made it a duty to call upon those members of my class who were heads of families, to know the state of their domestic economy, family regulations, and family religion. I never found

one involved in difficulty and debt, but they were first deranged in their plans of economy; and I never found one defective in regular attention to family worship, that prospered in personal piety. Verily, "*godliness with contentment is great gain.*"

By various means, I became acquainted with each, nearly as with my own soul, with their besetments and temptations, arising from their age, sex, circumstances, and situations in life. It was often sounded in my ears, "*Bid the people that they go forward;*" and, blessed be God, many of us did

" March hand in hand
To Immanuel's land,
No matter what cheer."

In my frequent intercessions for the people God took me into his pavilion. It is not proper to relate the answers to prayer which I received, respecting those who unfortunately began secretly to relax in prayer and watchfulness, in love and obedience, and who had begun again to live in indulgence of some secret sin. The detection broke the snare, led to a humiliation of soul, which often resulted in their restoration and healing.

Every few months we had a trial, arising from that which in itself was a cause of thanksgiving. The Lord increased our members, and

the room became too small, and it was necessary to divide our company. This occurred again and again.

My experience in my nervous fever taught me to bear with the infirmities of the weak : but I ever made a proper distinction between *infirmities* and *sins*. I could not, dare not, palliate or soften the sins of the unfaithful : and I know a true penitent would always run before me, in self-abhorrence and crimination. I loved my people, and sought to build them up, but only upon a good foundation. And few came among us but those who loved and sought plain dealing. When I had confidence of the sincerity of a professor, I loved to administer a sovereign balm for every wound, by the spirit of truth, the Comforter, and all the consolatory promises of the gospel. These nobly stood, bearing the burden and heat of the day : primitive methodists, hardy christians, who denied themselves, took up their cross, and followed their Lord and Master.

One summer's day, when sitting in my house after dinner, looking out of the window, I saw a person at a distance, seated upon a log of wood, looking attentively toward the house. I was a little surprised ; and looking again presently, I saw him in the same position. Thinking it was a person in distress, I went to him to make some

inquiries, and found he was one of the society of Friends who believed he had a call to visit me, and was waiting there for a further opening. I gladly received him into my house. As he sat some time in silence, I concluded he had not any special message to me, and ventured to interrupt silence, by asking him, how he thought we could best spend an hour to our mutual edification. He said, "perhaps thou hast a plan to propose." "I have been thinking," I replied, "that, if we could tell each other with good temper and sufficient freedom, what appears to us to be the leading defects in Quakerism and Methodism, we might learn something of importance." "Perhaps thou wilt begin the first" he said ; which I did, and continued for some time declaring my undisssembled sentiments. When I had finished, and he had heard me patiently without any reply, he began with the same freedom, as follows: "I have frequently observed, when thy people go to worship, they talk about buying and selling, or any other worldly project, till they arrive at the very threshold of the meeting: but, whenever thou seest a friend going to meeting, he walks in silence, inattentive to all he sees and hears, seeking a preparation in the temple of the heart, to wait upon God, who is a spirit. When thy people come out of meeting,

it is like the disturbing of a bee-hive. Every one has his calls to make, his messages to deliver, or instructions to receive. When all this is ended, some friend is waiting for him according to appointment, to inquire how he liked the preacher, &c. The reply probably is, he is an excellent preacher ! what a flow of language ! how zealous he is ! this is one of the best sermons I ever heard ! &c. whereas if thou wert to see the friends when they come out of meeting, thou wouldst remark, each retires in silence : for though he is not in the meeting-house, he is conscious of the presence of that Being who filleth immensity, and who maketh the heart of the contrite his habitation. And if any remarks be made on a speaker among us, they are of this kind : I think friend —— has been favoured to-day, ascribing all the praise to whom it justly belongs." I exclaimed, " Guilty, guilty ! the naked truth ! I am the man ! And by the grace of God, I hope I shall be benefited by what I have heard." I only knew of one thing more to make this a christian meeting, and that was, uniting in humble, hearty prayer to God for his blessing upon our conversation. But the mention of prayer made him very uneasy ; and he remonstrated against it, lest *their people hearing of it*, should severely reprimand him. At length, after I had promised secrecy, he con-

sented. While we were thus engaged with God we were much affected, melted, and blessed; and we parted rejoicing that we met in the name of the Lord.

Ever since my interview with this friend, his remarks have had their proper influence upon my conduct. Soon after, I took a sitting in a pew down stairs, that I might retire as soon as service was concluded, without uttering one word if it could be avoided. Some of my brethren may have thought me reserved and singular, when going to the house of God, and returning from it. But they knew not what this pious quaker had said to me, and the consequent conviction which yet habitually remains upon my mind; and which, I hope, will continue to influence my conduct to my life's end.

It is proper to remark, at the close of this chapter, that the house of Mr. Longden was a *house of prayer*, and his closet was a *Bethel*. Perhaps there are few men who attain the same degree of power with God in prayer, which he now possessed. All persons who came into his presence were faithfully questioned as to their Christian experience, and none left his house without prayer. He was a terror to evil-doers, and luke-warm professors carefully avoided his company. But very many went to his house at

Port-Mahoon mourning, to join with him in fervent prayer, and their sorrow has been turned into joy: sinners have been pardoned, backsliders have been restored, and believers have been cleansed. Thus did he grow rapidly in holiness, and abound in usefulness, being filled with the fruits of the Spirit.

CHAPTER III.

His call to preach the Gospel, and some Account of his Labours.

FROM a child I had a presentiment that I should be spared to the estate of manhood, and live to preach the Gospel.

I had been about two years in the Methodist Society when I began to hear the voice of God calling me to be his witness and messenger. The contemplation of such an important work filled me with fear and trembling; and I hoped it was only an evil suggestion of satan, to exalt me into pride and self-importance, and therefore to be resisted with all my might. At length the convictions became so frequent and powerful that I was constrained to acknowledge the *voice* of GOD.

I determined to unbosom myself to my bandmates, in whose affection I had an inviolable confidence; but when the time came I was overpowered with shame. It appeared great presumption to say that I believed God had chosen me as an instrument to call sinners to repentance. I thought they would certainly eriminate me as a willing dupe to self-deception.

Although I knew I had coveted extensive usefulness, yet I had not desired, nay I had even dreaded, that kind of usefulness. I now resolved to maintain a uniform secrecy, and wait till God should reveal his designs concerning me to some other person.

It is most certain that, *by this rash presumptive act, I grievously sinned against the Lord,* and I lost in this awful contest *a peculiar gift and power with God in prayer,* which I fear I shall never recover. By contending with the Lord he withdrew from me his loving cheering presence, and I lost my evidence of entire sanctification. I remained obstinate, and became languid in secret prayer; my affections were not steadfastly set on things above, and I began to feel some inclinations to the world and sin. Passing by an old favourite bowling-green, I stood and listened, and it was with difficulty I resisted the temptation to turn in. Now at length I saw my danger, and was struck with horror, and I ran from the place as one running for his life.

At the next band-meeting, I told my state of mind to my bandmates; but I did not break the tempter's snare by ingenuously declaring the cause of it. But, oh! the compassion and condescension of God, who *willeth not the death of a sinner.* He condescended to my infirmi-

ties, by revealing to another the work of his spirit on my mind. "I do not wonder," said one of my bandmates, "at your dangerous state: I believe you are fighting against God. You have often prayed for extensive usefulness, not in the appointment of God, but in your own way. Tell me, have not you a conviction that God has called you to preach the gospel, and have you not, through fear and shame, resisted the call of God?" I was too much affected to make any reply. He proceeded, "*I believe you must either preach or perish.*—After God has blessed and encouraged you already in your exhortations and prayers, to the conviction and conversion of many, is it not base ingratitude thus to start aside from that mode of usefulness in the church and the world which God in infinite wisdom appoints?" I replied, with trembling, "Rather than perish for ever, I am willing to make an attempt before a senior preacher, and, if he approve, to go on some time by way of trial."

I was accordingly appointed to accompany one of the elder preachers the following Sunday. I shall never forget the conflict I had with my fears and the suggestions of satan that day. How I walked to the place I cannot tell: when the time was at hand, and the people were collecting together, my heart sunk within

me. But the Lord timely appeared ; he graciously composed my mind as soon as I stood before the people : and he enabled me to bear my first testimony to the TRUTH, with freedom of speech, and enlargement of heart, giving me also some fruit of my labour.

When the people were dismissed the good man with whom I came said to me, "*there is woe unto thee if thou preach not the gospel.*" Notwithstanding his confident manner of speaking to me, and my getting through this first attempt better than my fears foreboded, yet I had many doubts and scruples remaining. I resolved, however, to offer myself a candidate upon probation for six months, and (if the people would bear with me so long) I would proceed, if possible, paying no attention to my being bound up, or having liberty in my exercises ; but from a general view of the fruit of my labours, and my acceptance with the people, I would then conclude to persevere in my engagements, or thankfully relinquish them for ever. Blessed be God, at the expiration of my six months, I had abundant satisfaction. The Lord gave me seals, and with my many infirmities the people received me in the name of the Lord. My own soul was frequently blessed in my work and labour of love ; and even when I had less liberty, it was not less profitable to

myself, as it afforded me cause of deep humiliation before God.

Unfortunately Mr. Longden's own narrative here breaks off; he had, however, committed to writing a few subsequent circumstances in his experience which shall be inserted in their respective places.

Here let us pause a moment, and consider the labours of the first methodist local preachers: for the itinerant preachers began their career upon the local preachers' plan, and gave proof of their sincerity, zeal, and success, before they were admitted to a station of more extensive usefulness. "*According to the grace of God given unto them, as wise master-builders, they laid the foundation, and their successors build thereon*". "*But,*" said the apostle, *let every man take heed how he buildeth thereon.*"

It was absolutely necessary, forty years ago, for these veteran instruments of the revival of true religion, first seriously to consider the cost of fatigue and danger to their persons, their families, and their connexions. They had to walk long journeys, and in opening fresh places were exposed to the rage and madness of the people, who, instead of esteeming them as their best friends, considered them as their worst enemies; as dangerous fellows who were turn-

ing the world upside down ; as the filth of the earth, and the refuse of society ! yea, all manner of evil was spoken against them falsely, for Christ's sake.

The more I contemplate the labours of these valiant and indefatigable servants of God the more I am astonished ! *The labourer is worthy of his hire*, but here were labourers who wrought without hire, fee, or reward, save that which they shall receive at the resurrection of the just. Six days in the week they toiled hard to procure a few plain necessities and comforts of life for their families : every leisure moment was employed in their closets, in searching the scriptures, and in seeking by every means increasing light and grace. Let us remember also their domestic sacrifices. On the sabbath, pious heads of families have delightful opportunities for the sacred duty of training up their children ;—to teach the young idea how to shoot ;—to give reproof or encouragement, admonition or instruction, as may be most necessary : praying withal for the divine blessing. But how seldom do such opportunities occur to a local preacher ! A burden devolves upon a mother, by the sole management of perhaps her large family, as well as the sacrifice she makes by cheerfully acquiescing in her husband's absence on that day, when otherwise she might

enjoy his company without interruption. All hail ! ye servants of God, ye benefactors of mankind ! “ *how beautiful upon the mountains are the feet of him that bringeth glad tidings, that publisheth peace.* ”

- When Mr. Longden began to preach, the Sheffield circuit included the Barnsley, Doncaster, Rotherham, Chesterfield, Bakewell, and Bradwell circuits. The journeys of the local preachers were twenty, thirty, and some times forty miles a day, besides preaching two or three times. It doubtless required for such a work not only a willing mind but a hardy constitution : and many excellent constitutions have been broken in this most glorious work, —the salvation of perishing men.

If our deceased friend had a favourite part of the circuit, it was in those distant parts of it which compose the Bakewell and Bradwell circuits, among the mountains of Derbyshire. He admired the grandeur of the scenery, but more especially he was delighted with the people :—their simplicity of manners, their affection for the servants of God and love one to another, and their attention and fervour in every part of the worship of God ; all conspired to unite him closely to them in indissoluble bonds of christian fellowship, and to exercise every power and grace for their eternal welfare. On

the sabbath morning he would rise very early, sometimes long before the dawn of day, and set out upon his journey : often exposed on the high moors to the piercing winds of the north, and beaten by the sleet and rain ; but evermore he could say, Lo ! “ I come with joy to do the Master’s blessed will,” &c.

A few individuals are living who knew him when he made his first visits to these places. Their joint testimony is, that they at once observed in him a penetrating understanding and a strong masculine mind. Nevertheless he totally disclaimed all dependance upon himself : he would labour with God in prayer in secret, before the hour of preaching, for his promised help, deeply conscious of his weakness and helplessness ; he begged the prayers of all who had any power with God, assuring them that he could not preach to a prayerless or an inattentive people. And then, endued with the strength of God, enriched with his grace, enlightened by his truth, he spake with mighty energy, and his message under the divine blessing was the power of God unto salvation. At Grindleford Bridge he was once under a painful embarrassment : his soul was in darkness, and no cheering ray of light shone upon him. He simply told his state to the people, and begged they would join with him in prayer to Almighty God,

that he would bruise satan under his feet, and appear as their deliverer : and, just when he was crying, " O Lord God, if thy servant trusteth in thee, suffer me not to be confounded," deliverance came in a glorious manner ; the Lord gave him a tongue, as the pen of a ready writer.

Forty years ago the light of the gospel had visited comparatively but few of the villages. Religion, in its outward observances and very appearance, was nearly banished ! the churches were deserted ! the ale-houses were peopled ! the sabbath was profaned ! and all kinds of brutal, inhuman, ferocious, and licentious games were practised ! Who was sufficient for evangelizing these christian savages ? No mere man, unassisted by the spirit of God, however learned or courageous. Often when a preacher has made his first entrance he was resisted with inhuman treatment. Some, indeed, would argue and allege, they had the parish church, and they wanted no new religion. At other places not a single family durst receive the preachers for fear of the consequences : and they have often stood to preach in the open air, in the midst of a shower, not of *rain*, but of *rotten eggs, and mud, and stones* ; and have delivered their message under the protection of that Being who has said, "*all power is given to me in*

heaven and in earth: go ye therefore and teach all nations, and lo! I am with you alway, even to the end of the world." As a happy partaker of the grace of God, Mr. L's heart was imbued with an ardent desire that all might enjoy the salvation of the gospel. And in the prosecution of this great work he endured the cross, and despised the shame, rushing into every open door of usefulness, and seeking to open those which were determinately shut. In one place after he had been preaching in the open air, he heard of a gentleman farmer whose daughter had joined the society, but who himself was inveterate in his dislike to them: he went straightway to his house, knocked at the door, walked in, and sat down. "Sir," he said, "I am the methodist preacher: I have been preaching upon the common, and I have travelled sixteen miles, and I am now very faint; I shall be extremely obliged to you if you will give me a little refreshment." The person thought, English hospitality obliges me to give him a refreshment, and really there seems something open, honest, and good about the man: I had conceived these methodist preachers were all swindlers. He accordingly set before him the best his house could afford. His guest spake of the things of God! he kneeled down and prayed,—the man was much affected:—it seemed as if he had entertained an angel un-

awares.—The next day there was a hue and cry through the neighbourhood that Mr. — was turned methodist ! Why, thought he, it is not true ; but, as I have the reproach, I might as well have the benefit ! so he invited the next preacher to his house ; and both he and all his family were soon partakers of the heavenly gift. And as long as they lived, their house was a pilgrim's inn ; and he who calculates to a cup of water is crowning them in his presence with eternal recompences.

Scarcely any people raged against the methodists or persecuted them with that ferocity as the people of Barnsley. For some years a preacher never went there without several persons in company. A man is now living in that town who, thirty years ago, in the rage of persecution, resolved to murder Mr. Longden. He ran up to him with an instrument in his hand for that purpose, and aimed the intended fatal blow at his head ! but he, with his usual agility, leaped aside in that instant of time, and providentially escaped with his life.

When Mr. Alexander Mather was stationed in Sheffield he formed a peculiar affection for him, which he retained through life. Mr. M. saw his manners and spirit, and had an unbounded confidence in his zeal and courage. He came to him one day, and said, “ Harry, I

have published for you to preach next Sunday at Darfield, at nine o'clock in the morning, and at Wombwell at two in the afternoon." "Is there," he inquired, "any place to preach in?" "Yes," replied Mr. M. "in God's chapel, under the roof of heaven. You must go early, and breakfast at the public house, which is open for all travellers." He went, according to the appointment. When he had breakfasted he told the landlord his errand, and asked him to be so kind as to show him a convenient central place where he might stand to preach. The man readily consented, and waggishly placed him upon a wall opposite the church, and between the vicar's and the curate's houses—They began the worship of God by singing a hymn, the landlord, at first, being all the congregation. The sound of their voices soon brought a large company together. The clergymen were so enraged at this attack upon their *quiet*, that one of them ordered the ringers to ring the bells, while the other got upon his horse, and galloped up and down the street, if possible to disperse the people. The bells continued to ring, he to preach, and the people to hear. He preached indeed till he was almost black in the face, determined, if possible, that all the people should hear and understand him. Several, that day, received the good seed into

good and prepared ground, which afterward bore fruit to God. When he had done preaching Mr. — came to him, invited him to his house, and it has ever since been open to the servants of God. In the afternoon he preached in quietness at Wombwell; and published for preaching at both places the following Sunday. From this time he procured a supply of local preachers, and hired a horse for those who could not walk, till both places were regularly planned.

The next day, Mr. Mather called to inquire of his reception and success. "Sir," said he, "you laid a burden upon me heavy enough to break a horse's back." "Aye, Harry," he replied, "it is a very easy thing to break a horse's back, but if you *put a mountain upon a Christian's back, you cannot break it.*"

He was conscientiously punctual in his attendance upon every appointment in the plan. He has often called upon his friend A. Hill at four o'clock in the morning, which was four miles distance, on his way over the moors, who, when their appointments were adjacent, travelled together. His work was no drudgery, it was his delight,—the business of his heart! The people to whom he was planned had a confidence that he would not send another as a substitute, because the place was distant and laborious, or

that he would stay at home because the roads were difficult, and the weather cold and stormy. One sabbath morning he said,—“ if any one would give me five guineas to take my place and work to-day I would not suffer him to go in my stead.” At another time he said,—“ Were Mr. Wesley arisen from the dead, and going to preach to-day, I would not neglect my place to hear him.”

The afflictions of his family could not keep him from his appointed work, such was his love for the souls of perishing men. His children have been several times, and his wife was once in particular, thought to be near death ; but when he had procured every human help, and every possible alleviation and comfort, he commended them to God, and left them that he might go and publish the unsearchable riches of Christ, as well as prevent the disappointment of a congregation.

One Saturday he was afflicted with such violent pain and inflammation, occasioned by a decayed tooth, that he thought it would be impossible for him to preach the following day, unless he could have some abatement of the pain ; he went, therefore, to Mr. S—— the apothecary and desired him to take out the decayed tooth : upon examination he found it was the farthest tooth, and decayed to the root : he was

told he must bear the pain, for it was impracticable to take the tooth out. He replied, "You, Sir, could cut my jaw bone off in a minute, and I think if you attempt to dig this stump of a tooth out you will soon succeed; and if I complain, or make any signs of fear, you shall be at liberty to give over directly. At length he was persuaded to undertake it, and presently, after inflicting much pain, drew out the remains of the tooth. "Now" he said, "Mr. L. you must not attempt to preach to-morrow: if you do, a mortification may be the consequence." "Sir," he replied, "the very reason I came to you to-night was, that I might be able to preach to-morrow;" and, although his mouth was sorely lacerated, he preached three times on the following day, without receiving any injury. Some may reprobate this conduct as rash and presumptive, but let them learn what that saying meaneth, "*The zeal of thy house hath eaten me up.*"

After he had preached some years he was able to keep his own horse, which he found a great comfort and means of safety. Notwithstanding the horses which he rode carried him with ease, he had many providential escapes. Sometimes he has found the hand of God upon him for good in imminent danger, while traversing the trackless mountains covered with snow.

But that Being who guided his people in the wilderness by the cloud of his presence conducted him in safety to the place whither he journeyed. Upon one of these occasions, as he was returning home, he found a man who was lost in the snow, and given over to despair. They rode together till the person knew where he was, and he ever after esteemed Mr. L. as his kind deliverer.

One day, (he says in his own narrative) being desired by Mr. —, an itinerant preacher, to preach for him that evening at Chesterfield: I willingly consented to go. In the afternoon when I set off, the weather was very stormy. When I was within a few miles of the place I began to consider whether I was doing right to leave my calling to preach for a far abler and more acceptable preacher, that he might stay at home, and have nothing to do. I was lost in this reverie when my horse made a foul stumble, instantly dislodged me in a deep clay-ditch, and she herself fell upon me! Both myself and the horse had our heads but just out of the water. I knew if she began to plunge, she would soon trample me to death under her. In this perilous situation I began to cry unto the Lord, and he came to my help. My mind was now quite calm and collected: I spake kindly to my

horse, and clapped her upon the neck, and then attempted to raise myself a little. This I repeated for near half an hour, till, by little and little, I got out. All this time, although the horse was very spirited, she never moved! As soon as I was out of the ditch I called her by her name, and she began to plunge and struggle till she got out. All bespattered and bemired as we were, I mounted my horse, and rode on to Chesterfield, singing songs of deliverance. If satan could have foreseen the teeming floods of grace which were poured upon the people that night, I should not have wondered at him wanting to drown or suffocate me on my way thither.

It was evident to every unprejudiced mind it was Mr. Longden's intention to be useful in the most effectual way. He knew he must give an account to God of the ministry he had received. Therefore he delivered gospel truths in an unadorned manner, to a plain people, avoiding every thing that was splendid, or merely amusing. In the discharge of his duty, he laboured to be clear of the blood of all. He faithfully warned the notoriously wicked, the cold formalist, the lukewarm worldling, and the fell hypocrite: and they were often made to tremble before the Lord. But the sinner's refuge

at Mount Calvary was his favourite theme. When he was preaching one afternoon, in Garden-street Chapel, offering a present salvation to be received by faith, he paused, and said, "If I am not greatly mistaken, the Lord has just now sealed his own doctrine, and saved a precious soul: if it be so, I hope that person will now rise and give glory to God." Instantly a man stood up, and bore a blessed testimony to the power of God on earth to forgive sins.

His discourses were never personal, but adapted for the general good. He considered, in making his sabbath preparations, the state of the people whom he was appointed next to visit; whether they had "*need be taught which be the first principles of the oracles of God:*" or whether they were generally "*of full age, even those who by reason of use, had their senses exercised to discern both good and evil.*" Out of his treasury he brought things new and old, "*that the man of God might be perfect, thoroughly furnished,*" with every Christian grace, producing in their season *all good works.*

God gave his servant spiritual discernment to know the subtilty of satan's devices, and the deceitfulness of the unregenerate heart. He would have the hinderance known, the danger felt, and the evil of our doings put away, be-

fore he would publish the remedy. He knew the importance of a clear and impressive conviction of our want, in order to faith in the promises, whether for the justification of our persons, or the sanctification of our nature, and thus, by distributing to every one his proper portion, the true intent of a gospel ministry, *the perfecting of the saints, and the edifying of the body of Christ, was answered.* The people were led from repentance to pardon, from pardon to holiness, *even to a perfect man; unto the measure of the stature of the fullness of Christ.*

His compassion and affection were often manifested by the tears which ran copiously down his face. Methinks I hear him consoling the widow and the fatherless, the distressed and afflicted poor, and comforting the tried and tempted believer! He points to heaven, the rest of the weary, and the home of the pilgrim; —to heaven, where dwells our compassionate great High Priest, who was perfected through suffering, and who is also able and willing to succour those who are tempted; --to heaven, whither our prayers must incessantly ascend to the Father, through the mediation of his dear Son, from whence strength shall be given proportioned to our day of suffering. And desponding saints, while they have listened, have found the

precious promises a balm for every wound, a cordial for their fears."

To preach the gospel was only part of his work, as an under shepherd of Christ's flock. He had interviews with the class leaders of the respective societies; inquiring faithfully of each the state of his personal experience, his manner of leading his class, the attendance of the people; their growth in holiness, and the increase of their numbers, &c.; and if any of the members were sick he would visit them, accompanied by the leader.

In the families which kindly received the preachers he was ever about his master's business. He knew that the Christian ministers are eminently *the light of the world*, not only when they are in the *pulpit*, but in every *place*, by an elevation of sacred character. He had *salt in himself* as a divine principle, and he was as *the salt of the earth* to spread the divine savour. *His words* to the parents, the children, and the servants were *with grace seasoned with salt*. He would affectionately inquire, "art thou in health, my brother? my sister, does thy soul prosper?" "*Are the consolations of God small with thee? is there any secret thing with thee?*" He went over one Saturday evening to the place where he was to preach the following day.

When he arrived there was apparently the same complacency as usual between his host and hostess, and both of them manifested their former affection to him. When he had sat awhile he said, "I cannot stay here; Oh, how miserable I am! God used to dwell in this house, but he is now departed.—I cannot stay—I must go." The good man and his wife seemed agitated, and begged he would not go away. He asked, "Is there not an accursed thing?"—They replied by an ingenuous confession, how satan had crept in between them; and, although the occasion was trivial, yet the breach was serious and painful. The snare was broken: they joined in prayer and intercession to God, and he graciously healed them. Their habitation was again the house of God, and Mr. L. cheerfully consented to remain with them all night.

He taught parents the magnitude of their duty, and the responsibility of their station. He looked with interest upon the children of methodist parents, *as their successors in the church when themselves should be resting in the grave.* He often aimed at awakening their attention, as well as conveying instruction, by relating some anecdote, &c. At proper opportunities he taught the servants their duty to God and man, and they loved him for his condescension and care for their souls.

When the Sheffield circuit was more extensive than it now is the itinerant preachers frequently appointed him to lead the country love-feasts. He would upon these occasions encourage and animate the people to freedom and simplicity in speaking, setting them the example himself. He would desire them to speak short and explicitly, with reference to their being *penitents or believers, or as being justified freely, or sanctified wholly*. Many of these bethels have been as the very gate of heaven, or heaven itself in miniature. While they received a meetness, they felt a foretaste of those joys, although it was but as a drop out of the ocean. The people were collected from the four winds; they felt the plenitude of God, all were filled with the spirit, and spake under his influence. “ If they were not already *come*, they were *journeying together unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant*.

The most memorable of these annual love-feasts was that which was held on the first Sunday in August in the Woodlands. The veteran servants of God came from far to this

place. They used to meet on their way at particular places of rendezvous, and came to *Hopton*, in companies over the huge mountains, making the heavens ring with the songs of Sion. Mr. L. preached and presided at this love-feast more than twenty years, and partook of the common joy and benefit of the saints, in these feasts of love.

I am glad to be able to publish several things of importance which follow in Mr. Longden's own words, transcribed from his private memoirs. The first is an account of *the great revival of religion* in Sheffield, which also contains a detail of his prejudices against it, and the subsequent method which the Lord in condescension took to convince him that the work was really of God, and not effected by the will of man.

The revival of religion in Sheffield, in the summer of 1794, was in the following manner : in the love-feast, on Monday, June 30, there was nothing remarkable observed, either in speaking or in praying, till about the time when they were about to conclude, Mr. Moon called upon one of the local preachers to pray. While he was pleading with God, he was carried out of himself with holy fervour, in an extraordinary manner. The spirit of God came as a mighty rushing wind, filled the place where they were

assembled, and overwhelmed every individual by its powerful influence. A few who did not understand it, *and resisted it*, were confounded, and in their terror escaped as for their lives. There was presently a general, loud, and bitter cry in every part of the chapel.

Mr. Moon now left the pulpit, and he, and all the official men and women who had power with God in prayer, went from pew to pew, seeking those who were in distress. They inquired into the cause of that weeping and sorrow, and they pointed the penitents to *the lamb of God which taketh away the sin of the world*: exhorting them to exercise faith in him as the only saviour, able and willing to save them *now*. They prayed fervently for all those whom, upon inquiry, they found to have a genuine work of God within them. There were perhaps fifty such persons so engaged at once, either praying for pardon, or singing praises to God for assurance of forgiveness.

Thus they continued engaged till one or two o'clock the next morning. There was a prayer meeting held in the chapel for several successive nights: and the same powerful effects were wrought; they continued together till a late hour, and very many sinners were converted from the error of their ways.

I was detained from the love-feast by urgent

business at home, I was much surprised with the accounts I received by one and another, of the crying and apparent confusion in the chapel. In the evening I hastened to the place to see and hear for myself. Such a scene presented itself as I had never witnessed in the church before ! in one part I saw several were laid on the ground, groaning as in the agonies of death ! in other places persons were shrieking as if they were just about to drop into liquid fire ! many were praying with all their might ; and others, with joy beaming in their countenances, were shouting glory to God ! or singing praises to him from whom all blessings flow !

I was so exceedingly affected with the sight and sound of these things, that my mind was filled with dread, and my body shook and trembled ! I withdrew therefore to a private corner of the chapel, that I might silently observe what was doing, if possible, with christian candour ; but I could not understand it : I felt a reverence full of terror, and I returned home quite confounded.

Many of my brethern inquired of me my opinion of this strange work. I told them I did not understand it,—that I had not seen any thing of the kind before : that I had always thought those were the best seasons when the sun of righteousness had softened, melted, and dis-

solved my soul, when I was filled with divine love, and lost and absorbed myself in God.

Although I could not actively join my brethren in this work, I durst not *limit the holy one of Israel*, by censuring or opposing his servants; indeed my daughter Mary and my son Henry were among the saved, and I was convinced a divine change had passed upon them. I knew that they, as well as scores of others, when they went to the chapel, were influenced by no higher motives, than a vain curiosity, yet were suddenly and powerfully wrought upon, and afterwards they gave incontestible evidence that the change was divine.

Soon afterwards, while I was pondering these things in my heart, I was appointed to lead a neighbouring love-feast. While I was engaged in prayer there was a movement among the people like murmuring waters: I felt increasing power in prayer, and, as I rose in fervour, the cry of the people was louder and louder, till the whole place was in a ferment! to oppose or check them I durst not at the peril of my soul. The Lord had made me fully open to conviction to know his will; and when I now asked myself "what must I do?" I found it easy, yea I was constrained in spirit to come from the pulpit and go into the midst of the people. I passed from place to place among the distressed, exhort-

ing them and praying with them. Thus did the Lord destroy my fears, and forever take away my scruples, and sweetly enlisted me a willing unworthy servant in this great revival. In this blessed cause, while thus engaged, I have witnessed many such pentecostal seasons: and oh! what struggles of faith and prayer, and what transporting love and joy in the Holy Ghost, have I often felt on these occasions, even till my poor body has languished and fainted.

The recollection of my past ignorance of this work, and my feelings when viewing it as a spectator, makes it easy for me to bear with my well-meaning brethren who have opposed us, as if all was the result of inflamed passions, and not wrought by the power of God. But surely such persons forget, that in the first and every subsequent age of the church, where there have been great revivals of religion, there have been the same outward effects.*

* Let any christian man read with candour the account which the revered father of methodism gives in his Journals, the effects of his preaching at Bristol and Bath from April to June, 1739. Let them take the same wary discrimination as the physician, Monday, April 29, and let them be convinced like him, and *acknowledge the finger of God*. The great Whitfield heard of these strange outward signs which accompanied the inward work of God. On Sunday, July 8, he preached to the people himself. As soon as he began, in the application of his sermon, to invite all sinners to believe in Christ, four persons sunk down close to him nearly in the same moment; one lay without either sense or motion; a second trembled exceedingly; the third had

In the year 1795 that holy and indefatigable servant of God W. B——ll was appointed to labour in the Sheffield circuit. He continued with us three years, during which time about one thousand souls were added to our society. I was much struck with his manner and spirit. I never witnessed in any other man such burning love to God and man, and such unwearied diligence in preaching, praying, exhorting, and visiting from house to house. I had the happiness of obtaining his confidence and friendship, from which I have gained more knowledge and holiness than from all other men. It was not till now that I had clear scriptural views of sanctification, and the method of attaining it, nor was I before fully established in the experience of that blessing. Perceiving its nature, I was freed from every scruple, and had a divine power at all times, freely to give up and fully to devote my little all to God. I saw that we

strong convulsions all over his body, but made no noise unless by groans; and the fourth, equally convulsed, called upon God with strong cries and tears: thus he found his objections were chiefly grounded upon gross misrepresentation of matter of fact. From this time, saith Mr. Wesley, I trust we shall all be willing for God to carry on his own work *in the way that pleaseth him*. And let every sincere inquirer read Mr. W.'s statement of plain facts, and his reasonings upon the subject on the 20th May the same year, and say whether this is the work that bringeth to nought the wisdom of the wise. In this way I have no doubt, only in a far greater degree and extent, God will arise to evangelize the whole world.

may stand in this state of salvation and be faithful to grace received with different degrees of proportion, and consequently make more or less proficiency in holiness, and communion with God. I feel more than ever a humbling sense of my coming short of the glory of God. I see a more narrow and a more excellent way; "*to be strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness, and to be filled with all the fulness of God.*"

In the midst of these days of grace, satan, that avowed enemy of the church's prosperity, found means to sow the seeds of contention amongst us. This unfortunate division, which happened in the year 1796, caused the lovers of zion to mourn, and satan to triumph. Mr. Longden studied, he prayed, he wrote, he travelled, to prevent if possible the threatened breach.

In conjunction with his friend W. E. Miller, he wrote the following address to the Methodist Society in Sheffield.

"DEAR BRETHREN,

"It is with hearts filled with the tenderest concern for your eternal welfare that we now address you. The events which have recently occurred in the Methodist connexion are so awful, and the consequences may be so dreadful, that we are compelled to make this *one open appeal*: beseeching you

by all the ties of christian fellowship—by all the blessed privileges we enjoy—and by all those sacred seasons of power and love which we have spent together, to weigh *solemnly* what is here submitted to your consideration. We ask, is it not owing to Methodism, that under God you have been awakened to see and feel your lost condition? Have been snatched from the jaws of hell, led to the Saviour of sinners, and converted unto God? Have not all your present springs of peace, and lively hopes of heaven, arisen from this *source*? Has it not been your boast, that in purity of doctrine, in number of privileges, and in ability of preaching, you have been the highly favoured of the earth? Have you not seen signs and wonders wrought, the arm of the Lord made bare, pentecostal visits of fire descending, and the place wherein you were assembled filled with the glory of God? Are these things true? If so, we ask, have you been robbed of one of these privileges? Has the purity of your doctrine been corrupted? or has God withdrawn his presence from his people? You will ALL answer NO. We ask again, has the gospel become expensive? Are you required to contribute more to its support than formerly? Are you oppressed with any new burdens? or, are you not left at liberty to pay your penny a week, or let it alone, as you feel most convenient? Your answer is ready: you ALL acknowledge there has been no alteration in the last fifty years.

“*Dear Brethren*, where are the evils you complained of? You have perhaps been told that the money collected is not accounted for with sufficient *openness*. We answer, apply to the stewards, examine their books; read the annual statements of the Kingswood and yearly collections, published by conference. Judge for yourselves, use your own eyes; do not listen to the mistaken representations which are so unfortunately spread abroad: neither be led like *children in leading-strings*, when you are able to use your own legs. But you are informed that the preachers receive more from the society than is adequate to their support: Oh! Brethren, listen not to reports, which can only fill your breasts with needless jealousies and unworthy suspicions. We can assure you, and will prove it to all that call upon us for information, that there are scenes of distress and misery amongst the preachers which would make your hearts bleed. The single preachers had twelve pounds per annum thirty years since, and they have no more at present; although every article of life is considerably advanced, yet the sum allowed for victuals, amounts to a trifle more than *two shillings a week per head*. The servant of a reputable farmer has a better provision than a methodist

preacher. We therefore entreat that you will not suffer ill-grounded prejudice to creep in betwixt you and your preachers. They have yielded all their money matters into your hands, they have thrown themselves on your mercy :* do not tread them under your feet. They are your *servants* for Christ's sake : do not wish to make them your *slaves*.†

"Brethren! brethren! we desire your real happiness, we are zealous for your true interest. We can appeal to an heart searching God, when we assure you, that if we saw you oppressed, we would fly to your relief: if we saw corruption creeping into the connexion, we would cry aloud in the front ranks! But you are in danger of being misled,—of rushing into the greatest errors,—of pulling down (as far as your influence extends) the noblest fabric which God has erected since the days of the apostles,—of dividing preacher from preacher, brother from brother, and sister from sister,—of stabbing sterling Methodism to the heart, and of preventing the effects of a *revival* which might have leavened the whole universe! Oh! stop! stop! we charge you at the peril of your souls, stop! Shall hell triumph? shall the wicked exult? shall sects and parties cry, "*down with them, down with them*: ha! ha! so would we have it?" You would tremble at the thought of bringing a father's gray hairs with sorrow to the grave by your cruelty, or breaking a mother's heart by your ingratitude: but what are cruelty and ingratitude to earthly parents, compared with making a rent in the church, exposing precious souls to the danger of eternal destruction, and opening a wide door for the wolf of hell to enter and devour the flock of Christ? Oh! beware of schism, tremble at division!

"Methodists, be cautious, be firm; remember there never was a division from the body of Methodism that prospered. Stand still and see the salvation of God. They that believe shall not make haste. If there should be a party that *will* separate, wait the event; see if the *ark of the Lord* goes with them—whether they have greater privileges, a cheaper gospel, more powerful preaching, and the glory of the Lord is more evidently revealed. Then you can determine upon the propriety and necessity of quitting your *old ship*, and *venturing your ALL upon a new bottom*.

"Finally, Brethren! We love you, *you know* we love you. We have spent our strength, and impaired our health in labour-

* Alluding to the Address of Conference to the Methodist Societies.

† Referring to the Admission of Delegates into Conference.

ing for your happiness. Go where you may, leave us, think hardly of us, trample upon us; we will still follow you with our tears, our prayers, and our blessings. We are still willing to suffer the loss of all things for your sake. You may break our hearts, but you shall not tear away our affection: still this cry shall follow you, "*return, ye wanderers;*" our arms and our hearts shall be ever open to receive you, and our last prayer shall be, "*may Methodists be ONE.*" May *one* volume of praise, *one* cloud of incense, ascend to our Father and our God! May the *whole connexion*, which was built upon the foundation of the prophets and apostles, be again fitly joined together, and compacted, by that nourishment which every joint supplieth, grow into a *holy temple in the Lord*, and be filled with all the fullness of GOD.

"HENRY LONGDEN.

"EDWARD MILLER."

The next step which he took to preserve the peace and union of the Body was to ride through the Derbyshire part of the circuit, and visit every society, accompanied by his friend Mr. A. Hill. They were received as the angels of God, and found all in firm compact, determined to abide by primitive methodism even unto death, except at Grindleford-bridge. Seeing them intent upon leaving, they did not attempt to dissuade them from going. When they had taken a refreshment, they asked permission to pray before they took a final adieu. During prayer, the people's hearts were opened, and all their former affection flowed into them, prejudice gave way, and they saw their intention to separate was not of the Lord. When they rose from their knees, they said to one another—"What think you, brother, shall we go?"—No, I think

not," said one: "We will thank you to visit us as usual," said another; so that, under God, his people were preserved in the same mind one toward another, in the bond of unity.

Notwithstanding these efforts to preserve the church, and many more of a similar nature, many leading men in the Sheffield society left the connexion; and many simple well-meaning people went along with them, because their leaders went away.

"What," says Mr. Longden, "are the *awful effects* of this division? One thousand persons separated from us. But where is more than half of them. A very few have returned to us, humbled for their sin: others feel their loss, and have seen their error, but cannot submit to acknowledge it. But very many are sinners of the most notorious kind. They are frequenters of alehouses! drunkards! unclean persons! deists! or professed infidels! I am afraid the chief instruments in this rent will not rejoice on account of it in the great day of the Lord."

A female friend of Mr. L.'s, in Nottinghamshire, was carried away with the flood. Some time after, she spent some days in his company, at her sister's house. Before she visited him, she thought "I must examine every weak part, and try the strength of every argument, for cer-

tainly he whom I esteem as my father will labour to convince me of error." She was much astonished to find he did not speak one word to her upon the subject of separation. But he manifested the same affection for her as before, which was built upon a broader, firmer basis, than names, and sects, and parties.

Soon after his return home, she wrote to him as follows :

" Basingfield, January 21, 1799.

" DEAR SIR,

" From that spirit of tenderness and love which you have shown toward me, I am encouraged to write, not doubting but you will forgive my freedom, if you are not inclined to answer this letter. May I then be permitted to state to you, first, my reasons of separation from the Methodist body. I have to complain of evils existing among them. It appears, in my humble opinion, but reasonable that the people should know how the money is expended in support of the cause which they have espoused,—that they should have some power in choosing their ministers,—that the absolute power which the preachers have of putting persons out of society is too great,—that the making one preacher a superintendant, bestowing upon him great privileges, while his colleague, who labours as hard, must be content with a bare maintenance, does not seem right,—that the oldest preachers have it in their power to go to what circuits they please, whilst others are sent to places where their comforts are circumscribed, and whose families are objects of compassion. If one labourer is worthy of his hire, surely all are ; and, if there is not a sufficiency provided for all, it ought to be done immediately. Why should there be such a difference ? Is it scriptural ? Is it consistent with that spirit of brotherly love which is so strongly recommended in the word of God ? surely not. These are the evils which I cannot approve, and which the preachers and people of the new itinerancy have put away.

" Now I would be open to conviction and instruction : I would be in the most excellent way, as a spirit which must shortly return to God. I must declare, then, that God has convinced

me, by experience, that there is more of the life of God, and greater divine simplicity experienced amongst the Old Methodists than amongst us; at least, as far as my observation extends in these neighbourhoods. At present, the life of God in my own soul is of that importance as to swallow up every other concern. This is the great question, what means shall I use to preserve that divine life, and to increase in it? Shall I continue with the people whose church discipline I approve, but whom I have reason to believe differ from me in religious and experimental principle? or, shall I return to that people who can help me most in the best things, though the above evils exist among them?

"I think you must see there wants a putting away. If it is not too great a favour, I should be glad to know why you continue with the Old Methodists? and why you think it right to sit still in the present state of things, rather than exert yourself to have those evils destroyed?

"I write, thinking it may be a means of removing the reasonings I have experienced since your last visit, when God gave me a clear evidence of entire sanctification. No doubt, if you were with me, you would tell me to carry my burden to the Lord; this I have done repeatedly, but I feel as if I ought to *act* as well as *pray*.

"There are several things favourable to my returning: the people whom I have left are more humble and simple, lively and zealous, than those I have joined. Notwithstanding all our researches after knowledge and wisdom, our reforming principles and correcting abuses, we have departed from the simple city of the gospel. Were I to return I should grieve some for whom I have a tender regard. But yet, if I were convinced it would be a means of my greater spiritual good, I feel (and surely it is in the strength of the Lord) I could sacrifice all. I do not remember that the thoughts of hell were ever more painful to me than my apprehensions and fears of falling into a state of lukewarmness.

"I leave these things, begging an interest in your prayers, that the powers of earth and hell combined may not prevail against me. I have not cast away my confidence; but I am saved by grace through faith: blessed be God for strength to conquer! Pardon, dear Sir, the liberty I have taken, and be assured I remain," &c. &c.

"E. S."

The following is the answer.

“ Sheffield, January 24, 1799.

“ MY DEAR BETSY,

“ Perhaps this is the first time I ever sat down to write to a dear friend, upon the subject of religion, with reluctance. But your pressing request, and my regard for your welfare, break down every barrier, and I now send you my private thoughts and sentiments. Permit me to answer first, that which relates to myself. You inquire why I remain among the Old Methodists? 1st. From a conviction of my duty to God. At the time of the division, and ever since, I have had a lively conviction of my duty, which excluded every doubt with relation to what mode of conduct I ought to pursue. And I am fully assured, that if I had acted differently to what I did, I should have brought leanness into my soul, and have filled my dying pillow with thorns. 2d. I looked attentively at the men in Sheffield who were the most active in making a separation. I considered their spirit and temper, and found I could not join them, while I believed I must give an account of myself to God. 3d. At the time of the division, I was peculiarly impressed from God with a law of gratitude to his people. They were the instruments of my conversion: they had instructed, admonished, and comforted me for twenty years. When I was sick, they visited me, and waked with me in the night season for the space of three months; and, if I had needed, they would gladly have administered to my temporal support. 4th. The great privileges which I enjoyed bound me to abide where I was. Every privilege which the Bible set before me I enjoyed in the fullest sense possible. The Lord had sanctified my mind, and brought me into a state of sweet union with God; and this glorious work begun, was deepening and spreading daily in my heart, so that I felt no lack of privilege. I was satisfied,—I was happy,—yea, I was thankful.

“ You ask, secondly, why I do not exert myself to have existing evils destroyed? I answer: I saw that the form of our Church Government was defective, after the death of our reverend father Mr. Wesley. While he lived, he was our head, and the centre of union and exertion, both to preachers and people. Since his removal from the church I have thought the following things were wrong in discipline:—That members might be received and excluded from Society without the consent of the leaders: That leaders and stewards might be made and put out of office without the knowledge and consent of the leaders;

That the preachers, by their influence, sometimes called out improper persons to itinerate: That the leaders had no knowledge of the expenditure of the weekly contributions for the support of the preachers, and of the yearly collections for the Kingswood School, Preachers' Fund, &c.* These I considered as grievances; and, five years ago, when Mr. Moon was in this circuit, I called the leaders together, and stated these things to them. They were all of opinion that we needed a redress of grievances. But I soon perceived, from their bitterness and precipitancy, that we should not remove evil, but do evil that good should come; that we should stab the cause of God, and perhaps be instrumental of casting many souls into eternal perdition if we proceeded another step. With many entreaties I prevailed upon my brethren to relinquish entirely all proceedings for the present, assured that God would interpose, in his own way and good time, for the good of his church and people.

"And so it has ultimately proved; all these evils are remedied now; a preacher cannot get out to travel without a recommendation by a quarterly meeting. A member cannot be admitted or excluded, a steward made or deposed, without the approbation of the leaders. The stewards' books are open for the inspection of every preacher, leader, and member. And the conference have engaged to publish in the Minutes a full account of all their disbursements. I have therefore obtained the accomplishment of my desires to the full. What you chiefly differ from us now is, by the admission of *delegates* into your conference. This is a measure I never could sanction and support. If the preachers were to submit to *this*, they would, ere long, almost of necessity become *men-pleasers* and *time-servers*.

"You ask again, why have the oldest preachers the power of choosing what circuits they please? Because *they are worthy of double honour for their works sake*. They have laboured diligently for many years, without reproach, and with great success: they have endured many hardships, and been exposed to many dangers, when Methodism was in its infancy; and it would be unseemly in us to wish them to travel now in the poorer and more laborious circuits. When these venerable men entered upon their work there were none but poor and very laborious circuits; and it would be a reproach to ask

* Not that I could prove that any monies had in one instance been misapplied, or that accounts of disbursements were not correct.

them in the decline of life to endure hardships, although every sincere *labourer is worthy of his hire*; the toil and hardships should be proportioned to the strength and ability to bear it.

"Lastly, you ask my advice, relative to your leaving the New and joining the Old Connexion. I am surprised at such a question being asked by one who thinks for herself. Ask yourself the following questions:—When did the thought of returning first occur? Was it when I was happy or unhappy? alive or dead in my soul? What I do propose to myself in joining the Old Connexion? Is it ease, honour, or worldly advantage? Or, is it, that my soul may prosper more in the divine life? Again, is it the will of God that I should be as holy as human nature can be in the present state? Then it must be the will of God that I should use those means which will best promote the accomplishment of that blessed purpose.

"I know it will require much humility and courage to return, and if you sink into a lukewarm state of soul you will feel it impossible. Oh! pray to the Father of spirits for divine teaching, who giveth wisdom, and upbraideth not; and *if the Lord convince you*, that to cast in your lot amongst us would be better for the health of your soul, my advice is, delay not one day, but come with hand and heart, and God will bless you abundantly.

"Only remember, if you do not join us, I am your brother so long as you hold fast your confidence, and walk worthy of your high calling; and if I had no other friend in N——— but yourself, I would sometimes ride over to visit you, that we might be a mutual help and blessing as heretofore."*

"I am," &c. &c.

"HENRY LONGDEN."

Notwithstanding this serious rent in the church the work of God was carried forward with mighty power. It was not confined to the town; but, by the united efforts of the itinerant

* This amiable Female did not confer with flesh and blood, but re-joined the body of Methodists, adorned her christian profession a few years, then quitted this vale of tears for the state of unutterable bliss which the blessed enjoy in a better world above.

and local preachers, the fire spread nearly into every part of the circuit. Jerusalem was in great prosperity, and the converts of Zion were many. A sermon which Mr. L. preached at Eyam is yet remembered, when the Lord *poured water upon the thirsty, and floods upon the dry grounds*. Twenty-six persons professed to experience redemption in the blood of Christ, the forgiveness of all their sins, most of whom adorn their profession, and hold fast the beginning of their confidence with steadfastness unto this day. This was no strange thing; it was frequently the case in a love feast, preaching, or prayer-meeting, that ten or twenty were justified by faith, and returned home praising a reconciled God. We are ready to pray

“Haste again, ye days of grace,
When assembled in one place,
Signs and wonders mark'd the hour,
All were fill'd and spake with power;
Hands uplifted, eyes o'erflow'd,
Hearts enlarged, self destroyed.
All things common now we prove,
All our common stock be love.”

He was not satisfied with preaching nearly every Sunday, but he frequently preached in the week-day evenings. When there were only three travelling preachers where there are now eighteen, preaching in the country places was very seldom:—*the word of God was precious*, and they would come from far to hear it. For

several years he preached once a fortnight at Hallam. At another time he preached weekly at Hoyland ; at another, weekly at Thorncliffe, &c.

He was frequently called by night and by day to visit the sick and the dying. He felt this required all the wisdom, courage, and grace of the most adult christian. Wisdom, not to heal when he ought to wound, and not to wound when he ought to heal ;—wisdom to distinguish between a fear of the wrath of God, and a hatred of sin, and contrition of soul. Courage not to shrink from a faithful and affectionate discharge of duty to those who are sinking and fainting under the pressure of complicated affliction ; and grace to bid those of fearful heart, be strong !—to show the faithfulness of God, and conduct them triumphant over the last enemy, quite to the verge of heaven. For this momentous duty we have witnessed his eminent qualifications. We shudder at the recollection of his visiting a dying varnished hypocrite, who with lifted hands was crying, “ *Come, Lord Jesus, come quickly !* ” Instantly he interrupted him, “ Thou limb of the devil ! thou firebrand of hell ! thou goat in sheep’s clothing ! thou fornicator ! what a game is this ! Selling thy soul to the devil, and crying, ‘ Come, Jesus ;’ rather cry, ‘ Come, chief devil, come

quickly !' And will not hell be hot enough when thou liest down in liquid fire that thou shouldst add to all thy other sins the sin of hypocrisy ? I must go ; where, where is my hat ? I am filled with horror ! This room is as if it were full of devils !' The man began to cry aloud, " Mercy, mercy ! don't go, do stay : Oh ! for mercy ! " He staid and heard a full confession from the man of his notorious sins, and we trust there was some hope in his death.

Being from home on a journey, a friend told him the case of a dying man, an opulent merchant, whom several had visited, and he wished Mr. L. would see him also. When he was introduced into the chamber of affliction, he beheld a pale intelligent countenance, full of sorrow, tinctured with despair : his eyes looked mighty in grief ! Mr. L. asked him of his health, and then inquired respecting his views of another world, and his state of preparation for it. He said, " Sir, I am an apostate fallen spirit : I am undone ; I am lost for ever ! *There remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries.*" To which he replied, " Will you hearken to me ? If you knew that you were pleasing Satan, would you talk thus ? " He answered,

“No.” Further he asked, “If you knew you were adding to all your former sins, as well as dishonouring the mercy of God by talking thus, would you continue to do so?” He replied, “No.” “Most certainly you are doing all these: you have entirely forgot that *the merits of Jesus Christ are infinite*; and unless your sins are more than infinite, at least the remedy is equal to the disease. It is true you have wickedly and daringly lifted up your single arm against the Omnipotent; but Jesus Christ is the propitiation for all the sins of all the sinners in the world: and if there were as many rebel universes as there are sinners in the world, still the number of sins would be finite, committed by finite creatures, yet the mercy of God could more than extend to all:—the mercy of God is unbounded, because the merit and mediation of Jesus Christ are infinite.” The sick person repeated, “The merit of Jesus is infinite! the mercy of God is infinite!—Then, may I indeed be saved?” “Yes,” replied Mr. L. “you may be saved, and you may be saved now. A day or a moment with the Lord is as a thousand years. Ask of God to forgive you now for his dear Son’s sake, and it shall be done unto you according to your faith.” Hope beamed in his countenance; and while engaged in prayer faith sprung up in his heart, and Jesus got himself a

victorious name. With astonishment he exclaimed, “ *What hath God wrought ?* He hath taken me from a horrible pit of darkness and despair, and hath brought me into his marvellous light. *I know that my Redeemer liveth : I shall soon see the King in his beauty : I bless the day that I was born,*” &c. &c. He survived a few days, and then his new-born spirit escaped to the arms of his great Redeemer.

In the year 1800, after preaching at Br——d, he was told there was a person, a publican, very ill of an infectious fever, but no one durst go near him for fear of the infection. One of the friends asked Mr. L. if he durst visit him.—“ Yes, he replied,” I never had any fear in the way of duty.” He went, and found J. H——e, apparently near death. When he was seated, he asked him what prospect he had before him, if this sickness were unto death ? He found the afflicted person had been brought to serious reflection in the course of his illness. The following words had been applied to him as the means of his awakening, *thou shalt love the Lord thy God with all thy heart.* He saw that he had loved almost every other object *with all the heart*—with “ the full capacity, the whole possibility of the soul ;” but the Lord God he had rendered a mere formal outward service. He said, “ I am wretched, I am in the dark ; and

what to do to obtain salvation I cannot tell." He saw his sin, he felt his danger, he had a broken heart and a contrite spirit; but he was perishing for lack of knowledge: he was quite ignorant of the covenant of mercy, of the way of faith in the blood of Christ, in order to salvation.

While Mr. L. unfolded the way of a sinner's approach to God, the means of salvation, the witness of the spirit, the nature and excellence of religion, the sick man listened, and drank these gospel truths with astonishment and gratitude. He furthermore told him the manner of his own conversion; and added, that for more than twenty years he *had not had a doubt of his acceptance, or any fear of death*: and, if God were to call him that hour, he had not any thing to do for eternity "except the arrangement of a few family affairs." Our friend H——e thought, I cannot believe he would deceive a dying man, and if what he says be true, there is a blessed something in religion, which I never knew or heard of.

Mr. L. kneeled down to pray, but his prayers were soon turned into praises, "Lord," he said, "I know thou wilt save thy servant and his whole house." The sick man exclaimed, "Blessed Lord, thou hast sent *one of thy prophets*, to declare my salvation, and the salvation of my household."

This was soon realized. He began to recover, and soon inherited the promises of mercy. His wife, who also was an earnest seeker of salvation, was presently made happy in the love to God. Martha, their niece, who soon after resided with them, was savingly converted. The servant man also became a servant of the living God.

Not long after, Mr. L. in a love feast, was telling the goodness of God to this family, and, he added, "I only know of one thing that is wanting, which is, that the sign may come down." Our brother H——e rose up, and said, "I am a living witness of the truth of these things, and I bless the Lord, he *has already blown the sign down*; I have made a free sacrifice of all to him, and I find his service my reward."

At one period there was a very afflictive winter in Sheffield. Work was very scarce, the flour was very unsound, bread and provisions were very dear, and withal in many places the fever was raging with alarming progress. A strict inquiry was made into the circumstances of every poor family in the society: and to all, that winter, we believe, every lack of food was supplied. One family which Mr. Longden, accompanied by Mr. W——n, visited, deserves notice, as it shows at once their resolution to prosecute every practicable and laudable under-

taking, and evinces to what extremities God suffers his servants to be reduced ; but that he is immutably faithful who hath said, *trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed.*

The family alluded to lived in the outer part of the town : when they reached the house, they found the door fastened, and the window-shutters closed. They knocked at the door again and again, louder and louder ; but all was still. They then inquired at the nearest neighbour's house, whether the family was removed ? "No," they said, "they are all ill of the fever : we visited them as long as we durst, but the fever is so bad that we really durst not risk our lives any longer." They now returned, determined to break the house open. First they knocked and vociferated at the door : presently they heard a foot, and the poor man came and opened the door. They went into the house, walked up stairs, and beheld such a scene ! A pious father and mother, and several children, without a friend ! without money ! without bread ! all sick, but no medicine ! no cordial ! All their store was just finished, except a piece of an orange ! and there had been a contest who should have the last bit ! the youngest child was to have it !

“ Abraham, when severely tried,
 His faith by his obedience show'd.
 Oh ! for a faith like his, that we
 The bright example may pursue !
 May gladly give up all to thee
 To whom our more than all is due.”

The father of this afflicted family they found a true son of Abraham : *he did not charge God foolishly, but patiently endured, as seeing him who is invisible.* He was assured that *the Judge of the whole earth would do right.* And help came in the time and manner of God's appointment, and to his glory.

By kind attention, the lives of the whole family were redeemed from destruction. They were spared to one another, and restored to the community. Doubtless the two visitors felt the blessedness of giving, which Job so happily expresses :—*When the ear heard me, then it blessed me : and when the eye saw me, then it gave witness to me, because I delivered the poor that cried, and him that had none to help him. And the blessing of them that were ready to perish came upon me.*

That he might embrace every mode of usefulness to the church, he had a select correspondence. He had intercourse by this means with some of the best men and women of the age in which he lived : and as a father in the gospel, he did not refuse the solicitations of those who needed and sought religious instruction.

To show his ability in this respect we have transcribed the three following letters: the first was written to a young lady of superior endowments, whom he saw exposed to some danger.

"Grace, mercy, and peace attend you, from God our Father and our Lord Jesus Christ. Your kind letter gave me much pleasure. With reference to your inquiries, I observe, when trials and temptations are permitted to assail us, the gracious design is either to prevent some evil or to discover some weakness, or to cure some spiritual malady, or to exercise and mature our graces, and thereby brighten our crown of rejoicing for ever. If we are faithful (i. e. if we constantly look to God for help and direction, and exercise our *faith, which worketh by love*, be assured the evil will be prevented, the good obtained, and God will be glorified.

"Your next remark relates to the praise or blame which cometh of man. As it respects you and I, it is nothing but a blast of wind, inasmuch as we are, what we are in the sight of God. It is a base spirit which seeks the praise of man, and it is a proud spirit that rejects and spurns at reproof. Nevertheless with reference to others, and our own usefulness as public characters, we should be careful to avoid the very *appearance of evil*. What Mr. C. said was perhaps improper. I hope you will ever act according to the teaching of the Spirit of God, which always accords with the rule of his word.

"You have nothing whereof to be proud, every thing of God, which you possess, the Lord has bestowed, and I am certain that many have received more grace than either you or I experience. There are two things for which you ought to feel constantly thankful; I mean simplicity and sincerity, as well as the adorning of a *meek and quiet spirit, which in the sight of God is of great price*. With these you have doubtless many defects. I wish you could gain the mastery of one particularly. What I refer to is your stammering, both in conversation and in prayer. I believe there is no defect in the organs of speech. You appear sometimes either mentally absent or to be hurried beyond the subject, or you have an influx of ideas flow in upon you, and instantly you begin to say I—I—I, as if giving yourself time for recollection. I believe you may avoid this, if, for a season, you speak and pray deliberately, in easy words and short sentences.

"You ask, 'why did God make man free to stand or fall?' For this plain reason, because if it had been otherwise, he would not have been a man but a beast. God hath prepared a better state as a reward. But if man were not *free*, (*i. e.* created with every possible motive to obedience, and barely possible that he should fall) he could not be accountable: and if he were not accountable, he could not be rewarded. But the end and consummation of his being is an eternal reward, therefore he was created free. But you ask: 'Can a man who once had faith be lost?' I think so, because scripture and experience testify, that a good man may fall into acts of sin, and sin is dishonourable to God; but the eternal punishment of sin is not dishonourable to God. If he permit the former, he will inflict the latter. 'But will not God restore those again who are fallen if they repent?'—Yes, a thousand times.

"With respect to using words in private prayer, no directions can be given, but, to use that method which is most profitable. We have the privilege of all, but we are confined to none.

"Permit me now to give you a little advice. If it be possible, find out all your defects, both inward and outward. Examine yourself faithfully, and you will discover what was before unknown: pray earnestly to God, and he will show you what had escaped your own researches. Be not discouraged with the sight, but set about having them removed. Do not talk much in company. When you converse let it arise from a conviction of your duty, in the Spirit of God. Young red-hot professors often talk too much. Never illustrate any truth from your own experience, but from the word of God as the only standard. You may mention your own faults and past errors, by way of caution to others. When you give reproof have a respect to your own spirit, motive, and manner; and let it not only be seasonable to the state of the person, but have a regard to the proper time and circumstances. Finally, husband your time, and do all you can for God; not with an eye to reward from man; no, not even a smile from man: and you shall have a full reward from the Lord Jesus Christ; so shall you continue to be a comfort and a blessing to me.

"I am receiving more of God, and I appear less to myself. I see a fulness of love in Jesus Christ. I want nothing else; I seek, I strive, I labour for nothing else but closer communion with the Father, Son, and Holy Ghost."

"I am," &c. &c.

"HENRY LONGDEN."

Letter to a young preacher who went out to itinerate from Sheffield.

"VERY DEAR BROTHER,

"I rejoice to hear of the health of your body, the peace of your mind, and a blessed prospect of success in your labours.

"You inquire how you may be useful? Your great object must be *improvement* in real vital holiness, and in ministerial abilities. To improve in holiness, you must avoid every thing which brings darkness into the soul, by grieving the Spirit. We know that all persons are not in equal danger from the same thing. Some grieve the holy Spirit of God by idleness, lounging away their time in any thing or nothing. Some suffer loss by not exercising a proper guard over their thoughts. They cast the reins upon the neck, and their vain imaginations lead them to the ends of the earth. And others suffer great loss for want of a spiritual conversation. They talk about the world and politics, about any thing or nothing: are trifling or serious, as most suits the company where they are.

"If you desire to be eminently useful, be eminently holy. Avoid then idleness as you would drunkenness: be always usefully employed. I would recommend you always to have an object in view. Whether you think, or read, or preach, or travel, or converse, always aim at something; your own improvement, the good of others, and the glory of God. I do not need to inform you that the best and surest way to grow in personal godliness, is to live habitually in the spirit of prayer. We cannot pray too much. I believe a preacher may learn more by prayer than by all other means. Would it not be well for you to rise early,—to divide your time into portions, and see that *prayer occupy several hours in every day*. Dear Jackey, take notice not to follow the example of others with relation to prayer. To pray much upon your knees, or upon your face before God, may not be profitable at first; but persevere, and your strength and communion with God will abundantly increase, even till you are all prayer, and all praise.

"If by prayer you maintain a spiritual frame of mind, you will find it easy to govern and expel all sinful and unprofitable thoughts. And your conversation must be spiritual, ministering edification to all. By this means your way will be open, your character established, and your usefulness abundant in the Lord.

"My paper fails me to speak of your improvement in ministerial abilities. I will leave that till a future opportunity.

"The Lord is still kind and gracious to me. Through his mercy I walk at liberty, increasing in humble love. My body is a clog to the activity of my soul, and often presses me down; though I am rather stronger than formerly. In the midst of all, my comfort is, to know that I am in the will of God.

"Miss Mary Unwin is gone triumphantly to glory! Hallelujah to God and the Lamb. *We shall all soon meet in the haven.*"

"I am," &c. &c.

"HENRY LONGDEN."

Letter to an afflicted desponding saint.

"MY DEAR BROTHER,

"I feel a kind of melancholy pleasure in reading your letter. It affords me true pleasure to observe from the general tenor of your epistle, that your spirit is humble: you have abasing thoughts of yourself, and exalted thoughts of Christ. There is a spirit of sincerity throughout. There is no deceit either in your heart or life: you desire to appear what you really are; and you desire to be what God would have you to be. You are willing to give up any thing if you might get nearer to God, and you are willing to endure all that the Lord is pleased to inflict.

"When you have read thus far, methinks I see you pause, shake your head, change colour, and, sighing, say, 'this is not true; my friend Longden is mistaken.' I answer, it is my dear discouraged brother L——s that is mistaken, and it will be fully proved in the day of judgment, when you shall shine as a bright star in the kingdom of your Father. But I am willing that the Spirit of God should *now* decide between us: here I will kneel down and ask my God to shine upon this letter, upon my mind, and upon yours.——Now, after prayer, I find myself confirmed in my opinion. But you object, 'Why then am I not happy? Why am I not filled with love and praise, and gratitude? Why am I troubled with doubts of my acceptance? Why feel so much self-will, and so many sinful tempers, viz. forgetfulness and impatience; and sometimes they break out in angry looks and sharp words? Why do I feel such a backwardness to duty, especially private prayer

and faithful self-examination? If your statement be true, why does every thing appear so dark for time and eternity?

"Hear me with patience, and I will answer you. The reasons are, you have in general an afflicted body. If your health improves, and strength increases, do you not feel an increase of spiritual comfort? Your mind is depressed, and weakened in its spiritual exercises, by your enfeebled body. But does God smile or frown according to the degrees of your inward vigour, and not rather look at the integrity of the heart? You have been so long in the habit of doubting and distrusting God, and believing the devil, that you scarcely feel comfort in any thing but writing bitterness and woe against yourself.

"You ask, 'What would you advise me to do?'—Consider the Almighty as your father and unchanging friend. That he is striving every day, and every moment, in a thousand ways, and by a thousand means, to bless you. Consider that the Lord Jesus Christ has really and personally died for you.—That he is this and every moment pleading *your* cause at the right hand of God.—Consider, again, that the Holy Ghost has enlightened your dark mind, and quickened your dead soul: that he who has raised has often restored your soul, and given you his peace and pardoning love.—Remember the eternal Trinity loves you with an infinite love! That he desires your happiness with an infinite desire! *He has begun a good work, with the purpose to perform and perfect it, unto the day of Christ.* Although he afflicts, perhaps he sees you and I can be saved in no other way. And do not only consider these things but believe them: yes, believe them cordially, and you will receive strength to suffer patiently, to fight manfully, and to resist every adversary, steadfast unto the end.

"You say, 'you could do all this if you were a child of God.' And what is it that will assure you that you are a child of God? One great proof is, a being freed from *the carnal mind, which is enmity against God*, and to have a desire in all things to please God. You *must* know that your heart is changed by the Spirit of God. Why were the races so hateful to you? Why could you not take your family there, as eager to see as the crowds that were there? Would it not give you pain to join in the assembly of the wicked? Have you any greater pleasure than attending the means of grace? any greater enjoyment than in the holy conversation of a lively friend? Do you not love every man in proportion as you believe he bears the image of God? You answer in the affirmative, but complain of a hard heart. I grant you are not fully sanctified, but are not these the fruits of justification? Where do they

grow? not in nature's garden, but in a regenerated heart. You are justified, and you may be sanctified too. Is not God able to save, even now? O my brother, look up, behold the Lord waits to be gracious, even now is the accepted time.

"Take my advice for one month, and see if you do not go better forward. Dare to believe, that God is now your reconciled father, through the death of his Son. Draw near unto him with confidence as such: in your approaches to him, tell him all your cares, and fears, and wants, and wait in faith for an answer. And *endeavour* to cultivate a thankful frame of mind, by the remembrance of his care over you, and his goodness unto you and yours, and then your happy life will sweetly glide away in thankful songs of praise. The Lord grant it, for the sake of Jesus Christ. Amen.

"I am, my dear Brother,

"Yours very affectionately in Christian bonds,

"HENRY LONGDEN."

Mr. Longden was not only a burning and a shining light at home, in his family, and in the church of God, but the last fifteen years of his life, as he was not occupied with any personal attention to business, he made frequent excursions, in company with a friend or preacher who was likeminded, saying, *Let us go again and visit our brethren in every city, where we have preached the word of the Lord, and see how they do.*

In his tour in 1797-8 to York, Hull, &c. he spent a few days at Gainsborough. A circumstance which occurred there will serve to show the great power of faith and importunate prayer. Under preaching on the Sabbath morning, a boy and a girl, who were brother

and sister, were deeply affected. When they returned home, their disquietude of spirit still increased : the boy retired to give vent to his feelings, and the girl, feeling the arrows of the Almighty, wept sorely, and could not be comforted.

The parents sent for Mr. Longden and Mr. Nelson (who had met him by appointment at this place.) They went to the house and conversed with the girl. " I feel the smart of a wounded spirit," she said : " if there be any mercy for me, do pray." They joined in solemn prayer, and in about half an hour she passed from death unto life : the divine change which was wrought was as clear as it was sudden. Like a little cherub she ran across the room, and embraced her mother ; and declared to her, in astonishing language, what the Lord had done for her soul. The mother burst into tears, and exclaimed, " Oh ! my child is saved, and I, a poor backslider, am in the way to ruin ! What must I do ? I cannot, no, I will not rest till I have redemption in the blood of Christ, the forgiveness of my sins. Is there any hope for *me* ? Wretch that I am to leave my Saviour !" They published Jesus Christ, *an advocate with the Father*, even for poor backsliders. Desire, hope, expectation, and faith, in succession sprung up in her soul, and pre-

sently, in answer to prayer, she was restored to the *light of God's countenance, and the joys of his salvation.*

Their attention was next called to the father, who continued to kneel in a corner, crying, "Oh ! my Jack ; oh ! my Jack." Now they heard the boy roaring upon the stairs. They brought him into the room, and inquired what was the cause of his sorrow. " My sins," he said, " and if they be not soon removed they will sink me into hell." They asked him, but how must your sins be removed ? " Jesus Christ," he said, " must take them away, no one else can. If I could but believe that he would do it—but oh ! I am so great a sinner !" Here he burst out weeping again, as if there were no hope for him. They instructed and encouraged him ; and, while they spake and prayed, the boy was not less satisfactorily delivered from guilt and condemnation than the two former.

Mr. L. went to the old man, who yet remained upon his knees, and said to him, " Now, you will surely be satisfied, and give glory to God, who has saved your wife and two children." His reply was, " Oh ! my soul !—santification, my God !—full deliverance !" " Why," said Mr. L., " you are the most greedy old fellow I ever met with in my life." "*Deliverance*

from inbred sin," he cried with vehemence. *He saves to the uttermost all that come ; I come now ; Lord, help me."* His soul and body got into an agony of prayer :—*the kingdom of heaven suffereth violence, and the violent take it by force.* At length this wrestling Jacob prevailed with the Lord for the blessing he sought ; and then they all sang the following song of deliverance :

'Tis love, 'tis love, thou diedst for me,
I hear thy whisper in my heart ;
The morning breaks, the shadows flee,
Pure, universal love thou art :
To me, to all thy bowels move,
Thy nature and thy name is love.

About this time he visited Nottingham, accompanied by Mr. Wilkinson. Miss C. S—n, speaking of it, says, " A short time previous to Mr. Longden's visit to us, the Lord poured his Spirit upon his people in his quickening influences. I am not certain that he knew, when he came among us, that the *fields were already white unto harvest* ; but he was evidently sent as an able and willing instrument in the promotion of a revival of pure religion.

" Two sermons which he preached in Hockley Chapel were attended with an especial and a lasting blessing ; from Ezekiel xxxvi. 26. *A new heart also will I give you ;* and Matthew xx. 6. *Why stand ye here all the day idle ?*

There was a remarkable plainness and simplicity manifested in these sermons ; yet the high calling of believers was explained with great clearness, and enforced with holy energy. The plainest understanding might comprehend them ; and those of more extensive information were instructed ; and the rich and the poor were again awakened to their privilege. For although several had formerly experienced the perfect love of God, it was become as a flame nearly extinct. With most little remained of its sweets, but a fruitless wish, or a feeble desire. Again they beheld in the gospel glass the *glory of the Lord*. They saw its nature and its advantages ; it was also placed within the reach of every sincere believer ; and a great number sought and found this great *pearl*, and dared to profess Jesus Christ, a *Saviour to the uttermost*.

“ In his visits from house to house, together with his dear friend Mr. W. he was remarkably blessed of the Lord. They went forth *warning every man, and teaching every man, labouring and striving in prayer, according to the mighty working of God, which worked in them mightily* ; and visible good was done by an effusion of the Spirit being poured upon every family which they visited. I never before or since witnessed so extraordinary a work.

God so filled and overwhelmed the people with powerful conviction, or with a fullness of his love, that the feeble body fell motionless, as if the animal functions were suspended for a season. I was witness of these effects, and can testify their truth and verity.

“ You are well aware how his soul would exult in these manifestations of the Spirit. In his former visits to Nottingham, he had seen the nakedness of the land, had borne the burden of the Lord, mourning over the state of the people. But the barren wilderness was to him as a Canaan, overflowing with milk and honey,—as the garden of the Lord abounding with luxuriant fruit.”

They generally breakfasted and supped at Mr. S. B——’s, at whose house they lodged. Many who were unwilling to carry the burden of sin or the remains of corruption any longer, came to join with them in family prayer. We will instance two, viz. : Mr. and Mrs. H—— among those who were signally blessed. He came one morning alone, determined to seek with all his heart the full salvation of his soul. He asked in faith, and was filled with God.— Few believers were ever so overwhelmed : he was raised into a chair, and he sat speechless. All beheld him with astonishment ! His face was more than human,—it glistened almost as

if he had been an inhabitant of the heavenly world ! At this instant, his wife, who had followed him with the same intentions and intense desires, came into the room and gazed upon her dear husband. She fell upon her knees, and asked in faith the cleansing efficacy of the blood of Christ, pleading the promises, and ceased not till she received an answer. Her happy soul was not less signally blessed than her husband, and she praised God with joyful lips. She was raised from her knees, and was placed in a chair opposite him. Her face was also beatified, and the Spirit carried her out of herself in praise and extacy. Now he got utterance, and exclaimed,

“ Sav’d from the second death, I feel — ”

Again his feelings overpowered him, and he felt

“ The sacred awe which dares not move,
And all the silent heav’n of love.”

Thus remained this happy pair for some time, as if they had quitted the burden of mortality, and were secure in the palace of angels and God.

Sometimes Mr. Longden’s body fainted under the fatigue of praying, as in an agony, from house to house, from morning until evening, and Mr. W. was obliged to labour alone, while he rested a day to recruit his animal strength.

Salvation was sent to every house which they visited; and some who were prepossessed against this work as *irregular* and *disorderly*, were obliged to submit to its powerful influence and acknowledge that it was *divine*. As soon as they began to pray, neighbours, friends, and relatives were instantaneously seized with powerful convictions, and were as suddenly saved from all iniquity.

I transcribe the following account of the conversion of Miss B——r from Mr. Longden's manuscripts, which she experienced this visit.

“ I do not remember to have ever seen a person in such agonies of body and mind as she was. We observed fear, terror, despair, desire, expectation, and faith, alternately prevail; for she determined to find the mercy of God or die upon the place, and perish crying out for God. Her poor mother could not bear the sight, and was obliged to withdraw. Salvation came in a moment; and oh! what a change! how sudden! how glorious! as manifested in her features, her voice, her language! *Beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness*, were given her; and the house, the town, the kingdom, were far too small for her expanding full soul, in which to praise a glorious Trinity. She shouted aloud, and

called on all the world to join her in the high praises of God."*

They visited several societies in the circuit, and in every place the same work of alarming awakenings and speedy conversions were experienced. At Arnold, many were saved, and praised God with joyful lips. At Basford, the Spirit of God was as fire among dry stubble.

* Miss B—— was afterwards married to Mr. E——s of Derby, a gentleman of high respectability, and she maintained through life an unblemished and exemplary character. She died in May 1810, triumphing over the last enemy. Her afflicted husband wrote to Mr. Longden desiring him to preach her funeral sermon. "She always," he observes, "considered you as her spiritual father, and I feel persuaded that your visit would be made a great blessing to the people."

The following is Mr. Longden's answer.

"MY DEAR BROTHER E——.

"Your favour of yesterday has deeply affected my mind with a sense of your bereavement, and my own loss! as well as the loss which the church and the world have sustained, by the death of your dear partner. Sister E—— was to you a faithful and an affectionate wife, a lively and a sweet companion! She was to me a dearly beloved child! I have not once thought of her since the day of her conversion, but with heartfelt emotions of pleasure, and spiritual profit. To the church she was a bright example of burning love and flaming zeal: and to the world she was a Moses in the gap!

"But she is gone, to return no more to this sad state of mortality. Oh! how empty, how transient, how uncertain are all things here! Let us not forget that her heavenly Father, that her and our adorable Redeemer, has called her home from a state of exile. Let us lay our hand upon our mouth with this assurance, I was not worthy of such a wife! I was not worthy of such a child! Our loss is her infinite gain. She is forever seated on the Redeemer's throne, crowned with unfading glory!

"I am sorry I cannot comply with your request on account of extreme indisposition, and had I been well, I fear my feelings would have so overpowered me as to have rendered me absolutely unfit to undertake to improve her death to the living.

"I am," &c. &c.

"HENRY LONGDEN."

After preaching, they continued in prayer some hours, pleading with God for those who were crying, *God be merciful to us sinners*. It cannot yet be forgotten that *all* who kneeled at one form, *in the same moment*, received the witness of pardon, and at once gave glory to God.

Mr. Longden, in his sermon that night, asserted, "instead of lewd songs being heard in the factory, soon there would hymns of praise be sung in every room." Much as the proprietor and managers doubted the truth of this, they found this was the beginning of good days. The work of God spread with rapid progress; and presently they joyfully witnessed the banishment of carnal songs from the factory, and nothing was heard throughout the place but the songs of Sion. *He that sitteth upon the throne saith, behold I make all things new.*

It would fill a volume to relate all the instances of good which he was made the humble instrument of to individuals and societies, by arbitrating causes, settling differences, and reconciling friends, or seeking poor wandering sinners and bringing them to Jesus Christ. His great study, his constant aim, and his daily prayers were directed to the same end, —the revival and prosperity of the work of God.

"When he first the work began,
 Small and feeble was his day :
 Now the word doth swiftly run,
 Now it wins its widening way :
 More and more it spreads and grows,
 Ever mighty to prevail ;
 Sin's strong holds it now o'erthrows,
 Shakes the trembling gates of hell."

We will conclude this chapter by subjoining his own account of his journey to Whitworth, in Lancashire :

Some years ago I was afflicted with a very dangerous complaint. I was advised to apply to the Whitworth doctors, by whose advice and operations I received great relief. In this place I found myself surrounded with the halt and the maimed. I could not eat any thing with the least appetite for the smell of wounds and the sight of suffering objects, in almost every form of misery. Removed from the means of grace, and the society of my friends and family, and being very feeble, often languishing with pain, I thought it was high time to resolve upon something to recruit my sinking spirits, either to return home, or to begin to labour publicly with my remnant of strength, by preaching to these poor sufferers. I resolved upon the latter, and obtained the use of a large room, and many heard the word, I trust with lasting benefit. In the exercise of watering these, my own soul

was often watered. Now the cheering presence of God made all things easy ; my appetite returned, and I gained strength daily.

One day as I was seated in a front room of the house where I lodged, reading my bible, an emaciated man passed slowly by, supported by crutches. I raised my head and caught a glance of a most wistful look from the man. I began to read again, but I found my attention was disturbed with thoughts of the man. I felt an involuntary affection for the poor sufferer ! I could read no more. I thought I will go and find him, and converse with him, and see what this meaneth. I found he had just arrived at his lodgings, and was seated in his chair.

I addressed him as follows :—“ My dear friend, you appear to be very ill, and likely soon to leave the world.” He said,—“ Yes, Sir, I expect to be discharged by the doctor to-day, and sent home to die.” I asked him, “ Are you prepared to die ? ” “ No,” he resumed, “ I have neglected my soul all my life. My home is a little farm near York. By great industry and frugality I have supported my family with credit ; but this has been *my chief care* ! I have not been devoted to God, and alas ! I fear now there is but little hope of my ever getting to heaven.” After I had spoken to him at some length with much

enlargement, by way of instruction and exhortation, I prayed with him and left him.

About six the next morning a messenger came in haste, desiring me to visit the poor afflicted man. I found him in an agony of distress. Inquiring into the cause of his sorrow, he said, "I am heart-broken, if ever man was: I used to think it almost impossible to bear the pain of my leg; but I have forgotten my leg in the greater anguish of my mind. O Sir, I have not had a moment's ease since you was here. I am lost! I am lost! I am so great a sinner I despair of mercy." I offered him all the encouragement and help which the gospel offers, and assured him God would make him as happy as he could live; and I hoped it would be that morning. I and a friend who was with me prayed alternately. The man joined us with all possible fervour, crying aloud for mercy. Shortly, his despair was gone. He said, "Lord thou wilt pardon me." His faith increasing, he said, "Lord, I feel thou wilt pardon me *now*," and very soon after faith was victorious, and he broke out in loud praises and thanksgiving to God.

When he rose from his knees, he said, "now I am happy, and I am willing to die when it shall please God to call me; only I shall be thankful if the Lord please to permit me to see

my wife and children, that I may tell them what he has done for my soul, and that I may give them a dying charge to seek the Lord without delay, and devote themselves to God ; but if he appoint otherwise, I here resign myself to his will."

I said to him, " My good friend, I will tell you a secret. It was God who sent me to seek you, for after I saw your poor meagre face as you passed my window, I felt such love to you, and a desire to converse with you, that the Lord constrained me to go in search of you, and to God alone you must give the glory of your salvation."

He replied, " And, Sir, I will tell *you* a secret : from the first moment that I saw you in this town I loved you better than I even loved my own wife. I have followed you in the street, to have the pleasure of treading in the same place that you did : and I have gone past the window of the room where you sit a hundred times, that I might see you. Yea, and the more the people said against your preaching and praying, the more I loved you. But O," he said, " how I shall love you in heaven, only less than Jesus Christ." The following day we had a most tender and affectionate parting—till we meet to part no more !

CHAPTER IV.

His Experience, as extracted from his Diary.

1798, *January 1.*—WE have had a blessed visitation at our covenant meeting this evening. Many were not able to stand under the overwhelming power of the Spirit, but fell down. Some were pardoned, others were healed, and cried “Glory, glory, be to God in the highest.” I did most deliberately and heartily covenant to be devoted to Christ in life and in death.

2.—This morning at my band, brother T—m was filled with the love of God. Our four friends from Nottingham are returning home, determined to cleave to God and each other, praying and labouring for a revival of pure and undefiled religion.

Sunday, 7.—I was much humbled while hearing brother Pipe from *Rom. xii. 1.* I trust I see *fully* the will of God concerning me.

8.—I have found much profit to-day in visiting the sick. W. L. is resigned and happy. J. E. is in an uncertain state. W. B. is yet unawakened. J. S. is kept in perfect peace. H. T. is poor and happy; and B. W. is in the

clefts of the rock. Oh ! the vanity of the creature, and the importance and excellence of religion in life and in death !

9.—My mind has been oppressed to-day with the langour of my body, but I drank of refreshing streams in my class. I was led to speak of the manner of my enduring in patience, or conquering by faith, which proved a general blessing.

14.—I was aroused and quickened while hearing Mr. Wood from *Luke* xiii. 9. He spake of our advantages as Englishmen, as Methodists, and as Sheffield Methodists, on whom God had poured out his spirit abundantly ; and the consequent and proportionate fruit which was expected and required,—fruit to *perfection*, which should *remain*. I met J. Roberts's class after dinner. I was much blessed among them ; they are truly alive ; several found pardon. I had a good time at family prayer in the evening, and retired in peace with a grateful heart.

15.—I found B. W. in a heavenly frame, in constant union with God : may my soul, like his, evermore be conformed to the image of God in all things.

16.—We had a time of much love and union at my band ; it appears, unless I labour hard, I shall be left far behind. At J. Borwick's class he was delivered from all his doubts, and the

people were made alive. May they add to their faith, diligence.

17.—J. Finningley's class, I trust, is alive to God. The leader was quickened, and several of the members were fully sanctified to God, and my own soul was blessed in the midst of them.

18.—I met with the preachers, and some others, to consider the best manner of conducting the work of God, that the revival might continue and increase. We concluded in peace and unanimity. In the evening Mr. Bramwell preached from *Psalms cxxxiii.* 1. much to the purpose and very satisfactorily.

19.—Attended the committee of the intended Sunday School. There was perfect harmony, and much prayer for the blessing of God. I thank my God for assurance and peace within.

22.—I was much profited while hearing Mr. B. upon evil speaking, and was strengthened in every former resolution, to use all the circumspection and self-denial, which the gospel requires. I was comforted to-night by seeing an old woman made happy by the forgiveness of her sins.

23.—The divine presence was manifestly among us at Mr. B.'s this morning. W. Singleton professed to be cleansed from all sin. I had a painful time at W. H.'s class in the evening.

I found him prejudiced against what he formerly professed,—holiness of heart. No wonder that his people had imbibed the same prejudices.

26.—Went to Thorncliffe, and met the happy praying colliers. They appear to be men after God's own heart. I felt much enlargement in praying for Mr. N. and his family.

27.—We had an outpouring of the Spirit at the select bands to-night. An itinerant preacher and three others came from Ashby de la Zouch, to be fully saved from all sin. All four were sanctified, and loudly gave glory to God. There was a happy strife who had most cause to praise the Lord.

Sunday, 28.—Mr. M. preached this morning from LOVE: he had much good matter. If this excellent man would labour for a better arrangement, and would adopt a less violent action, he would be one of the greatest lights I have known. In the forenoon, I heard Mr. G. S. How wonderfully this man outruns in zeal and usefulness many of his superiors in knowledge. *The excellency of the power is of God.* On the whole, I have had a good day.

29.—The Lord condescends to make increasing discoveries to me of his nature and his will: May I praise him with every breath.

30.—This has been a day of peace, and in my class a season of triumph. Many souls were

blessed, and two strangers experienced the mercy of God.

31.—Set off to visit the churches. The friends saw me ride into Chapel-in-le-Frith, and instantly ran through the town to publish for preaching at seven. We had a precious time; I trust lasting good was done. To thee, O Father, be all the glory.

February 1.—Dined with Mr. R. at Macclesfield. He is a man of God. Mr. L. is offended with noisy meetings. I returned to Chapel-in-le-Frith in the evening, and heard a promising young man, who will make a useful preacher with much prayer and study. We continued in prayer after preaching, and the power of God was present to heal.

2.—Returning, I called at Hathersage, and spent an hour in prayer with several of my dear friends, I trust not in vain. I got safe home to dinner. I thank my God for his protection, and every supply in Christ Jesus. May my future days be fully devoted to God.

Sunday, 4.—Met Owlerton class: it was a time of breaking down, and of building up.—One man was pardoned, and several were sanctified. The spirit of love was so poured upon us that we scarcely could part. This sabbath has been at once a foretaste and a preparative for the sabbath above,

6.—I have this day completed my forty-fourth year. Pause, O my soul ! look backward and forward. Many important stages, and many of the busy active scenes of life, are gone forever. What hast thou been doing for these more than twenty years of thy christian profession ? What a want of zeal in the cause of religion ! How little thou hast attained of the heights of heavenly love, the depths of profound humility, the breadth of spirituality, and the length of burning charity ! Thou art swiftly passing into *eternity* ! Surely, then, what thy hand findeth to do should be done with thy might.—Every power should be exerted, and every faculty devoted to God. Give me faith which cannot be denied, give me power which every heart shall feel. In every public exercise give me souls : in every company let every word be with grace, “ *seasoned with salt.*” Surely the year upon which I am now entering will be abundantly crowned with the blessing of God. The Lord be merciful to me, and help me to “ *give all diligence,*” to use all activity, “ *redeeming the time.*”

9.—I shall be much exposed to-day: the Lord direct and preserve me. I have experienced his love and guardian care, and blessed be my God and King.

Sunday 11.—This morning we have begun a

SUNDAY SCHOOL. Many brethren and sisters offered their services as teachers, and many children were admitted. The presence of the Lord was eminently amongst us. Surely this is a good beginning of *a great and good work*. In the evening I heard brother Nixon, at Crooke's, with much pleasure: may he be clothed with humility. Afterward I gave an exhortation with some enlargement.

13.—We had much of the power of God at Mr. Beet's class; many were filled with love, and my unworthy soul was very happy.

15.—The Lord has quickened my soul to-day: may I press toward the mark, and never, never faint.

20.—Spent this afternoon with Samuel Hewit: he is very ill, and very happy.

21.—We had a precious season at brother C. Hodgson's class: oh! how happy! Glory, glory be to God for ever!

22.—I had much liberty in family prayer this morning. Mr. W. was endued with the spirit of his work, in preaching to-night, from *Be careful for nothing*, &c.

24.—My union with God is increasing: blessed be his holy name. I have spent most of the day visiting the sick. I shall not soon forget my interview with *Joseph Sheldon*. He has been a sincere uniform servant of God, *among the*

Methodists about fifty years, and he has enjoyed the perfect love of God for thirty years. I do not wonder that God is now so eminently with his servant, opening his prospects to the regions of day, and giving him ravishing foretastes of his inheritance above.

Sunday, 25.—Two boys were converted at school to-day. These are first fruits unto God, certain pledges of a glorious harvest of souls. "On all the earth thy spirit shower:" from the least unto the greatest. This has been a day of inward triumph in God.

26.—There was great harmony in the preachers' meeting. They are alive to God, most of them are sanctified; and we have a prospect of great good throughout the circuit.

28.—The Lord is giving me clearer views of his fulness and of my emptiness: may I press into salvation.

March 6.—I have had a good day, and a blessed class at night. One young woman found mercy.

7.—A national fast. This has been a day of real humiliation in public and in private. I had great comfort in leading brother Froggat's class.

9.—I have experienced uncommon nearness to God all this day, and great enlargement in prayer.

10.—Rode to Eyam, and settled the chapel in great peace.

11.—Preached at Eyam and Bradwell: here are prospects of much good. The two K——s had their backslidings healed.

18.—Mr. Wood spake plainly and affectionately, from *Lovest thou me?* In the evening I heard an occasional sermon in the dissenting chapel which my parents used to take me to: how my heart glows with gratitude for my superior privileges among the Methodists.

20.—In the band we sought an increase of humility as the heart of one man: to have meaner and more abasing views of ourselves, seeking, in all things, to exalt the Saviour.

22.—Dined at Whitely Wood: a fine atmosphere without, and heavenly tranquillity within. Mr. B. in the evening spake plainly upon cleanliness as composing a part of godliness.

25.—My body has been low, but my mind has been graciously visited.

26.—Glory be to God, I am better this morning: may this be a day of close union with God. Mr. Wood preached S. Hewit's funeral sermon from *Psa.* cxvi. 15. It will not soon be forgotten.

28.—I rode over to Rotherham, to see Mrs. Green. In the midst of her sore afflictions, long confinement, and loss of her wordly goods, she is all resignation, all patience, all meekness,

overflowing with heavenly love. I was indescribably happy while I heard her gracious words. What a holy ambition has this venerable saint to be conformed to the image of her dear Lord in all things.*

April 8.—Many souls were saved to-day at Rotherham lovefeast. Our God is pouring his Spirit upon all around us. Our preachers are filled with life, and enflamed with zeal, and we have prosperity through the circuit. O Lord, send a general shower of grace over all the thirsty land: yea, let the earth be covered with righteousness, and all flesh see thy salvation.

9.—My soul is drinking into the fullness of God. Oh what days of grace are these! the word and ordinances of God are exceeding precious.

10.—Several strangers and brethren were at my band this morning. We were baptized with the fire of the Holy Ghost. Our Nottingham friends are returning, filled with love, and peace, and joy.

17.—The Lord screens me in the day of battle; and he supports me in my frequent attacks of pain and weakness—in pain, all is well.

* It is a lamentable circumstance that no memoirs were written of this great and good woman, that her virtues were not recorded for the example of ages to come.

Sunday, 22.—Mr. B. preached like himself, powerful, searching, awakening! Four boys were saved at Pea-croft school.—A day of rest and peace.

23.—I had a pleasant journey to Edge-hill, and found my daughters well at school. A watchnight was held in the neighbourhood in the evening. I unexpectedly found my dear friends Tatham and Brewster there. We rejoiced to meet, especially as we witnessed the salvation of several. We met at Miss Ward's to breakfast next morning, and I trust we spent a few hours to mutual edifying. From thence I rode to Buckland hollow to dine; and had a season never to be forgotten. In the evening I was restored to the bosom of my family in peace. Glory be to my God and King.

May 18.—I have been a tour of near three weeks to Hull, York, Leeds, &c. with Mr. James Wood, for the benefit of my health. I hope we have left a savour of grace in every place. I am returned better in health. Blessed be God for every mercy.

20.—Preached to-day at Thorpe with liberty and enlargement, but was much exhausted. *I must give up public labour, or die.*

21.—Mary Barret preached this evening from *2 Kings, xx. 1.* She is a woman of God—spake

with propriety, and an uncommon degree of power. The people felt the word, and I hope lasting good was done.

June 12.—Mr. B. and I have been fourteen days at Nottingham. The hand of the Lord was with us : many believed and were saved—some from the guilt, and others from the dominion of sin. May they bring forth much fruit to thy glory.

This morning, at my band, three itinerant preachers were present, who were come forty miles to be fully sanctified to God. What they thus sought they found, and were filled with the love of God, and returned, determined to explain and enforce what they knew by happy experience.

15.—My heart is fixed, waiting for all the salvation of God.

19.—G. Kirkby has made a good finish, by a triumphant death. A friend from Nottingham was sanctified this morning, and one of the servant maids was justified to-night at class. There are few days pass without my witnessing the triumphs of Christ over Satan, by the pardon of sinners, or the full salvation of believers. "O Jesus, ride on till all are subdued."

23.—I possess a heaven-born peace without interruption. I have good reason to conclude

the Lord is extending his work within. I am going to the select bands: O God, meet and bless me there.

Sunday, July 1.—I am the Lord's prisoner to-day, being confined by an acute pain in my kidneys. I adore the Lord who gives me perfect resignation to his will.

3.—This quarterly meeting of the preachers far exceeded every other that any preacher present ever witnessed, in a fulness of love and glorious power. Mr. Wood wished to speak his experience, but he could not, he was so much affected. Mr. Bramwell was so dissolved and overpowered that he could not pray: and Mr. Pipe shouted, Glory, glory, glory to God in the highest. All the local preachers (two excepted) had a clear evidence of sanctification, and those two received the blessing before we parted. What may we not expect the coming quarter?

5.—M. Pier de Pontavice is residing with us a few weeks: he is a French emigrant who has travelled some time with Dr. Coke: he was perfected in love to-night, at the select bands.*

26.—I have been with Mr. B. a week into the Derbyshire part of the circuit. This servant of God is owned and succeeded of God

* There is an interesting account of his death in a late volume of the Methodist Magazines. He was a man of amiable manners and fervent piety.

wherever he goes. I have been drinking larger draughts of the love of God. I want to be filled, actuated, and enflamed with *this* continually.

I have been much engaged with God in prayer these few days for my wife's father, who is evidently sick unto death. From the first day of our joining the Methodists he has not had any union with us. To-day, blessed be God, his *pharisaic opinions* are gone, and he acknowledges himself a guilty sinner, and looks for pardon by the merits of Christ.

27.—To-day my father Wood made the following confession. "From the time of your conversion to the present I have watched your conduct attentively, and I have long been convinced that you were *right*, and that I was *wrong*." He spends most of his time praying for mercy upon an old sinner.

28.—This morning I asked him if the Lord was precious to his soul? he replied, "Yes he is, blessed be God." He does not pray for pardon as he did yesterday, but his mouth is filled with praises to the God of his salvation. About twelve o'clock he died, and we trust he entered into rest. May this miracle of grace be made a blessing to the whole family.

August 3.—I am not certain whether I visit the fatherless and widows in distress as much

as I ought to do. Here is my difficulty: as soon as I increase my labour, I increase my disorder. Glad should I be to know and do the will of God in all things.

6.—I had a glorious season yesterday at our annual lovefeast in the Woodlands. Many souls were overwhelmed with God.

8.—Thou knowest, O God, my desire. I want to feel *bowels of compassion* for perishing men; then shall I labour in every place, by every means to snatch them as brands out of the fire, and compel them to come in, that thy house may be filled.

September 8.—On Tuesday the fourth, my son William appeared to be seized with a cold; on Wednesday, being worse, we sent for a doctor: he suspected danger, and ordered him to be bled with leeches. On Thursday he told us his disorder was the water in the brain, and that he had no hope of his recovery. On Friday I set off early to fetch home E. and H. from school, and arrived at home about five in the afternoon. I found that, after six hours hard struggling in convulsions, about one at noon, my dear little lamb was admitted into the celestial city. I thank thee, O God, for enabling thy poor worm to say, "*the Lord gave, and the Lord hath taken away, and blessed be the name of the Lord.*"

16.—My soul prospers. At Heley, to-day, several were sanctified. I was so exhausted I could scarcely reach home.

29.—When I am stronger in body I have a return of activity and a flow of energy. I am mercifully preserved from sinking into discouragement when I am weak and poorly. The one state is more pleasant than the other; but the least pleasant is not the least profitable.

October 20.—I see it is possible for me to be more fully devoted to God; growing continually in personal holiness. O God! leave not thy unworthy servant, but save me to the uttermost.

21.—I have been considering my privileges: I am fearful my improvement bears no proportion to them. Search my soul, O God: surely it is not leaky, losing the good received; for, after all I have received, I am constrained to say,

“ A point my good, a drop my store,
Eager I ask, and pant for more.”

Sunday, 28.—A day of blessings. Mr. Miller, in the morning, from *the first resurrection*; in the evening, from *Behold, now is the accepted time, &c.*; he had great liberty. Many found peace.

November 7.—I have apparently been gaining strength of body. I was encouraged thereby,

on Sunday, to preach once more ; but I was so exhausted afterward as to be obliged to lie down, nor could I hold up the following day.

“ Father, thy only will be done.”

December 2.—I have been much blessed in the company of Mr. B. the past week, who has been over to beg for Nottingham chapel. It was pleasant to witness how cheerfully and liberally the friends contributed ; many of them were in danger of giving beyond their ability. O God keep thy dust in a humble, thankful, waiting frame, trampling down every enemy, and eagerly desiring all thy salvation.

8.—I groan in this body, being burthened. When shall I quit this tenement of clay ? By *faith* and *patience* we must inherit heaven, the consummation of all the promises.

9.—The refreshing streams flowed into my soul to-night under Mr. W. from *What lack I yet ?* O God, be thou my centre, my all, and in all.

11.—To-day W. S. was restored in my closet, while Mr. B. was praying for him : let glory redound to God.

13.—I have been blessed several times to-day while conversing and praying with my family. *Surely we shall all meet in heaven !*

18.—We had a memorable band-meeting this morning, and an affecting parting with Mr. B.

We were all dissolved in love ! May I hold fast whereunto I have attained. Amen.

1799, *January 17.*—I have been sixteen days at Nottingham. I found Mr. W——n coming out of himself into action and usefulness. Miss S. is sinking deeper into God. Mrs. T. is a miracle of grace. Mrs. B. and Miss R. are active and useful, and most of my dear friends are pressing forward. I was much affected with Mr. B.'s great kindness to me. I hope to profit much by his advice and example. The Lord reward him a thousand fold into his own bosom.

31.—This has been a month of happiness and prosperity: may every succeeding month be even as this, and more abundant. I only want to live for this, to get more of the image of God.

February 20.—Tribulation is inseparable from the present life. I have been exposed to danger by several worldly things, but I found thee to be God allsufficient. Thy word is truth, and thy peace fills and rules my heart.

March 25.—Our lovefeast to-day was rather flat; there was not much good speaking; neither was there any of the cutting, shaking power of God. O my God, take thy own work into thy hands, and soon let the whole world bow to thy sway.

April 23.—I have had a week of sore conflict. When I am low and inactive, the enemy comes in as a flood. But I can appeal to God and say, “*Thou knowest the way that I take,*” and integrity of heart is as a shield to quench the fiery darts of the wicked one. I quietly leave the result of all to God.

30.—Our high-priest is touched with a feeling of our infirmities: he knows how to succour and when to deliver his tempted followers. Again I feel his cheering presence comforting my soul. All glory to God.

May 28.—I have been fourteen days with Mr. Wood to Hull. I have felt a measure of the blessedness of those who hunger and thirst for God.

June 17.—My union with God is without interruption; but I cannot rest in this. Who can fathom that expression of our apostle’s, “*And be filled with all the fulness of God?*”

July 15.—I want an increasing conviction of my littleness and dependance, my unworthiness and vileness before God. Nothing less than such a conviction will make me “*press toward the mark for the prize of my high calling of God in Christ Jesus.*”

August 26.—My afflictions inform me I live upon the borders of eternity. This prevents me encumbering myself unnecessarily with

worldly things, and suggests the necessity of having my wings ready trimmed for a flight to Abraham's bosom. As my body sinks, my soul rises.

October 3.—My soul through mercy is getting better forward than ever; and my family, *who lie near my heart*, are more devoted to God than heretofore. H.'s letters from Lincolnshire have been made a blessing to us. O may our dear, dear children be entirely given up to God; that we may spend together a whole eternity of praise.

1801, July 20.—We had a glorious day at Eckington lovefeast yesterday. It was a season of great good. Many spake with simplicity and divine power. Several were delivered from the burden of guilt.

August 19.—Returned from an excursion to Spen, Bradford, Leeds, York, Hull, and Gainsborough. I have seen signs and wonders wrought, the arm of the Lord made bare. And I experienced the truth of that declaration, "*he that watereth shall be watered himself.*" My health is also improved, and I intend to devote it all to thee, my God.

1802, March 27.—My soul is kept in perfect peace and purity. Our drooping expectations in the church, I think, were revived on Thursday night, while I spake from *Rom. v. 3-5*.

Last night we had a lively prayer meeting, and we expect a shower of grace in the lovefeast tomorrow. Our dear brother Miller is expected here to preach for the benefit of the Benevolent Society. May the Lord work mightily by his servant.

April 1.—I feel a power always to give all to God, and to maintain a sweet living union with God. But O I want more life and energy, and, in order to that, more earnestness and diligence.

CHAPTER V.

The subsequent Part of his Life, containing an Account of his Affliction in 1807.

FOR more than twenty years after Mr. Longden became a member of the Methodist society he enjoyed an almost uninterrupted state of good health. He was remarkable for muscular strength and activity, as well as for a regular flow of cheerfulness and sweetness of temper. All the natural and divine ability which was given him he employed in the work of God, with zeal for his honour, and love to the souls of men, bought with the precious blood of the Son of God.

At length his constitution and strength began to fail. Various infirmities appeared in succession:—the relaxed nerve—the *trembling hand*, and the feeble step. By the number of his years he might have been reckoned to be in the zenith of his strength, but he felt the approach of a premature old age. He sometimes said, “it is new work to me to learn to walk slower up hill than down hill.” After preaching twice on a sabbath, he began to have feverish

restless nights, and he did not usually recover from the fatigue of that exercise till the middle of the week. He was now convinced that he ought to regulate his delivery in the pulpit, and that he might speak as *clearly and impressively* in a low as in an elevated tone of voice : and that if he could acquire a calm and deliberate enunciation, he might continue to preach without much injury to himself.

No man ever resolved more firmly, or strove more uniformly to comply with his own injunctions, in this respect, than he did ; yet, when in the pulpit, in the midst of his work, the heavenly fire kindled, his rules and restrictions were consumed as stubble, and he laboured as though he were preaching his last sermon. He used to say, "*my horse ran away with me.*" Such were his views of the vast worth of souls, that he would not have hesitated to die in the pulpit if, by that means, he might become the instrument of their salvation. From the time of his preaching the funeral sermon of James Mallinson he was never able regularly to take his full work in the plan.

"I must give over preaching," he says in his Diary, "or die:" and he was obliged to relinquish his pleasant work altogether for a season. But see the man of God ! if he cannot be useful in one way, he will, if possible, be

so in another. Mr. L. could only preach *with his whole soul*, and therefore he could not preach at all, but he could lead classes : He accordingly visited all the classes in the town and its vicinity, diffusing the divine savour wherever he came. We have seen his remarks on some of these visitations.

He regularly rose about five o'clock in summer, and at six in winter. He appropriated the hours before breakfast for devotion : esteeming them the best part of the day, as most congenial for worship. He was not then liable to interruption, nor had his mind engaged in the duties of the day. He soared on the wings of contemplation : and was admitted by the blood of Christ into the most holy place, to hold communion with his God. Thus he begun his days, by quiet meditation, fervent prayer, and a devotional reading of the scriptures. Nor did he dare to enter upon the duties, the dangers, or the sufferings of the day, without renewing his covenant engagements. Being filled with the Spirit, he went forth into the world with cautious wary steps.

His forenoons were generally spent in exercise in the air, and in visiting,—not those in affluent and easy circumstances ; but he sought Christ in the poor members, in the abodes of adversity, and the houses of affliction and mourning ;

removing their despondency, and heightening their pious joys. Scores, perhaps hundreds, of those whom he conducted by his friendly attentions to the verge of heaven have hailed him on the celestial shore.

His afternoons, if not prevented by any appointment, were spent in his study. His library was a collection of the writings of the best English divines ; and he made them his own, as far as in his views they accorded with the infallible truth of God. He used *prayer* in all things, but especially in study. From a child he knew the scriptures in general ; but now he studied every part of Revelation with close attention. His younger brethren have often found him able and willing to direct their studies, and point out the best manner of usefulness in the church and in the pulpit.

In his visits to dinner or tea, (which were not frequent,) his rule was to pray in every house, and to direct all his words to their edification. All chit-chat and slanderous conversation were banished wherever he came, and he left uppermost in the minds of the people, a sense of eternity, and the pleasures of pure and undefiled religion.

Every evening in the year, if his health would permit, was occupied with the public means of grace, either preaching, or class, or

band, or select band. It was his confident belief, that no religious body on earth was equal to the Methodists in religious privileges, and he laboured diligently to *occupy till the Lord should come*, that none of his opportunities might rise up in judgment to condemn him. In fine he spent his days in holiness and happiness, in devotedness and usefulness. His continued weakness and frequent pain called every grace into exercise: in the crucible he was tried, and made white, and purified.

When his health was restored a little, he renewed his exertions in preaching, which were always followed by a relapse of his former weakness and suffering. When he had not strength to preach, he often attended the Sunday school as a spiritual instructor, and he saw fruit of his labour in this way. Indeed his grateful heart *would* be employed someway for God; and when his strength failed him for one kind of usefulness, he sought out another.

After a series of time, however, it pleased the Lord so far to raise and restore him to health that he was able to preach once on a Lord's day. With what pleasure he went forth again to declare the unsearchable riches of Christ: it was his meat and his drink, the joy and delight of his heart. He continued to labour this way for several years, sometimes venturing to preach

twice on a day, but never without injury to himself.

In the night of December 16, 1807, he was awoke in bed by a *pain*, which he could only compare to *boiling liquid metal in his bowels*. He leaped out of bed, sought for ease in every posture, in bed, out of bed, rolling upon the floor, &c. but all in vain. His body sweat at ever pore ! medical help was called in immediately, and after some hours spent in this way, which seemed like ages of misery, a little ease was obtained.

The professional gentlemen entertained hopes of his recovery till Sunday the twentieth, when early in the morning he had a relapse. He struggled with the pain sometime before he would suffer any help to be called in. When the doctors arrived it was evident they had no hope ; notwithstanding, they used every effort.

The opinion of the doctors was soon spread through the town. Public prayers were most devoutly offered up to Almighty God, by the whole congregation to spare his useful life, if consistent with divine wisdom. But all appeared in vain. His body was convulsed all the day, and his triumphant spirit appeared to be receding from a suffering world below. He took an affectionate leave of his dear wife and children, and many of his intimate friends :

others snatched a *parting glance* from between the curtains.

I have transcribed from my Diary the following sayings, which he uttered at intervals while he lay upon the bed of languishing. The former part of the time he was frequently in an agony of excruciating pain, but with an opening view of the eternal world.

December 20, 1807.—“This pain is sharp, but it is not hard.”

“I want nothing for myself, but more of the love of God.”

“Oh! how soon will all the ship’s company meet, ‘who sailed with the Saviour below?’”

“If I could talk, I could tell you some news.”

After considerable effort to cough, he said, “I cannot cough, but I can submit.”

“We have nobody to ask to permit us to bless thee, my God,—*bless the Lord!*”

With emphasis of voice he said, “Let the name of the Lord Jesus be glorified: that dear suffering Son of God, how he will be admired in all them that believe!”

“Either to depart to heaven, or else to remain here in this pain, is better, according to the will of God.”

Tossing in bed, and not able to lie a minute, without seeking a new posture, he said with

triumph, "Let God be glorified ; what does it signify whether we have ease or pain, up or down, (in bed,) whether in health or sickness, life or death."

To J. D. he said, "Eternity is best, you may say what you will. Make sure work for eternity: I have much against myself, but Jesus has nothing against me."

The Lord has just caught me at a right time. How happy, how sweet, was my mind. I preached last Sunday at Heley, from *James* i. 2-4; and in the evening at Cross Scythes, from the three following verses." Mr. B—r said, "You have nothing to do now but to look to Jesus," to which he replied, "I have not to look far, not even to the end of the room; he is nearer and nearer."

In an agony of pain, he said, "This is not like a knife, it is like a *red hot knife!* Jesus suffered, being innocent: let Jesus be glorified; let every thing else give way."

To Mr. L——k he said, "The vessel in which I have been sailing these thirty years has not had a bad bottom, or it had been leaky before now. Jesus Christ is a better scribe than I am; how quickly he writes down; there is one gives him a little gruel, another supports his fainting head, another pours out his soul in

prayer for him, and not a cup of cold water shall be forgotten."

We remark here, that while Mr. Levick was pleading with God for his life and recovery a present answer was given. He was no more convulsed; and when the doctors came an hour after they remarked the change, and entertained frequent hopes of his recovery from that time.

21.—He said, "When Jesus was asked to go and heal the centurion's servant, they said, he is *worthy*, for he has built us a synagogue. Now we can say, *our Jesus is worthy*, he has laid down his life for perishing sinners.

"I see more than ever the dangers which beset our path to heaven. The body in which we dwell is composed of senses, which, if indulged, are enemies to spirituality. It is composed of flesh and blood, and naturally loves sloth, and its consequences, carelessness and procrastination. As men of business, we are in danger from anxiety, and a desire to hoard money. As inhabitants of the world, we are in danger from the influence of appearances, and the force of human opinions, as well as from the spirit of their manners, and the mode of their dress. Add to this the power, the malice, and the subtlety of Satan—yea of all hell combined against us.—The covetous man collects and counts his money, and

thus he barter his soul. The sensualist eats and drinks, and his God is his belly : and how many are slain by harmony and beauty ?”

Hearing a noise in the street, he said, “ There is the busy hum of men.”

He awoke out of sleep, and exclaimed, “ What am I, and whither bound, that I thus doze away these precious moments in apathy ?”

Again he awoke smiling, and said, “ Many years ago I heard Samuel Bradburn preach from a sweet text, *Isaiah xxxii. 17.* The work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever.” He then fell asleep again.

At another time, “ I see many defects in my past life, I have been satisfied with trifles, childish things have engaged my attention, instead of being filled with the fulness of God.”

To Mr. C. C —k, who was holding his head, he said, “ That is the part of a friend, to catch the falling blade of departing strength.

“ If I get better, I intend to preach more of the graces of the Spirit.

“ I charge you, my children, never to do any thing which will not bear the test of a *deathbed* ! never to say or do any thing, on any day, which will give you pain on a *dying day* !”

Sunday, December 27, 1807.—“ Haste, glorious rest from pain, disease, and danger ; where

there will be no misunderstandings, but all will be peace and harmony forever.

“Believers in a state of justification do not sufficiently press forward to holiness—to spirituality of affection, and constant victory over sin. How lamentable, that in so glorious a gospel day so few experience the deep things of God ! they know not that *eternity is all* !

Mr. B——t came in and said, “I am glad to hear you are something better to-night.” He answered, “Ah, Sir, if you knew the difficulty of obtaining a regular passage—but I feel no anxiety about the issue.

“In former afflictions I have been tempted that nobody cared whether I was well or ill, lived or died ; also, what would become of my family, when they had lost their head, but I am quite delivered from these things. I have not had one painful thought in this affliction, all glory be to God.”

He awoke and observed, “I prize health more than I ever did : it is a cluster of jewels, it ought not to be carelessly injured, much less destroyed.”

The doctor said one day, “Were it not for these *ifs* and *buts* we could get on nobly.” He replied, “They are all wisely ordered. Our enjoyments depend upon our viewing them through a true or a false medium.”

He said, “If I die at this time, I wish to have

nothing said of me by way of praise : nothing but plain matter of fact, that I died, aged so many years, and that I was so many years a member of the Methodist society, a class leader, and a local preacher." We were much affected ; he also wept. Mr. B. said, " Don't distress yourself." " Oh no," he replied, " I am no more distressed than if I were talking of my breakfast or my dinner."

After a pause he said, " So one generation succeeds another. It is but as yesterday since I was a young man, and buried my mother and my father :—the way of all living ! Now I have seen my day, and it has been a sweet day !

" When I think of my children, I could almost cast anchor for *life* : but when I consider, if I were spared a few years, my infirmities, my uselessness to the church, and my liability to these attacks, and contrast them with the joys of heaven, *to die will be infinite gain.*"

To T. B., who was going to Nottingham, he said, " I feel nature is sinking and fainting ; and as if I could like to whisper in the ear of Jesus Christ to open paradise to-night. As to my soul, it is not possible for me to doubt. To inquire, do you think the Lord loves me, would be dishonourable to God. How easy it is for

me to say, I know, I feel his love. Give my dying love to my Charlotte," &c. &c.

He had now been about a fortnight in a state of the greatest weakness, apparently on the borders of eternity: there appeared only a bare possibility, but no probability, of his recovery.

At this time he said, "I am so deeply convinced of the wisdom of God in his moral government, in guiding and guarding, ruling and governing, disposing and controlling, the whole creation, animate and inanimate, that I can heartily say, Father, thy will be done.

"O God, fill my soul: why may not my soul be filled? I come to thee for the fulfilment of thy promises, through the merits and mediation of Jesus Christ. I can resign my dear wife and children to-night to come to thee: thou wilt take care of them."

To his daughter Sarah, when raising him up, he said, "Thank thee, my love, this will soon be over."

To his wife, when leaving him for the night, he said, "My dear, stay thy mind upon thy God: call to mind his past mercy and faithfulness. God will be better to thee than ten husbands. Thou art my chief care, nearer to me than all my children: ever remember, *God is with thee*: that this struggle for life or death

cannot hold out long, and that all will end well. If I recover, thou shalt see how we will help one another, and if I do not recover, thou wilt soon follow after. 'Who meet on that eternal shore shall never part again.' Be assured, then, the Lord will support and comfort thee."

To his nephew, who was waking with him, he said, "Be wise to improve your time, and prepare for these circumstances. I hope the preaching of Mr. B. will be made a blessing to you. I hope," he said, "it is, but I reckon it to be so only as it influences my heart and life."

"What comforts *I* have, and my dear Lord lay upon the cold damp ground. What a succession of affectionate friends I have to wake with me, and to wait upon me in the night season; but my Saviour was forsaken of his friends, in that night of sore extremity, and was surrounded only by his enemies, who thirsted for his blood.

"Oh! that I might be permitted to ask the speedy appearance of my deliverer! But no, this is selfish and cowardly. All my appointed hours will I wait, till my change come.

"Oh! the glory which awaits the faithful! I sometimes think my mother and my sister will be sent to convey my happy freed spirit to the bosom of God. Before that change come, I expect a full manifestation of the Spirit. Yet

I do not consider this as essential to my safety or happiness ; if this favour be withheld, the will of the Lord be done."

When Mr. Longden had lain in this happy hopeless state about three weeks, the obstinate and dangerous symptoms of his complaint began to give way, and we were encouraged to hope he would be given again for a season to his family and the church. He began to recover by slow degrees, and, contrary to all our fears and to the astonishment of the doctors, he was raised from this bed of affliction.

The following is his own account of this illness in an extract of a letter, written to a friend, when he was recovering, February 8, 1808 :—

"How shall I describe the loving kindness of our faithful covenant-keeping God. His strength has been perfected in my extreme weakness. In my late affliction, my pain was frequently so acute that looking forward but *one hour* was like anticipating *years of anguish* ! yet, glory be to God, I always found his grace sufficient for the present moment.

"I was in a sweet frame of mind when I was seized with this inflammation. I had spent the morning of that day visiting Christ in his poor afflicted members. The sabbath before, I could not preach from any other words than these, *My brethren, count all joy when ye fall into divers temptations ; knowing this, that the trying of your faith worketh patience, but, let patience have her perfect work, that ye may be perfect and entire, wanting nothing.* These words were my comfort and support in all my agonies. My extremity was so great, and my weakness was so extreme, that I felt very little sensible comfort ; but I always had a firm and unshaken confidence in the mercy of God, and the merits of Jesus Christ. And he who has felt our infirmities and borne our griefs did not suffer Satan to

throw one fiery dart or to bring one railing accusation against me throughout my affliction. Nor do I remember that I ever felt one painful thought to enter my mind from the beginning. Such condescension and compassion belong to God, adored be his name.

"When my pain was removed, and I could reflect, I found myself very defective. I saw in myself a very faint resemblance of my dear Lord—his profound humility, his unbounded love, &c. Covered with shame, I often cried out, God be merciful to me, a sinner. The Lord is now raising me up again, and I feel willing to remain in this vale of tears, that I may obtain all the mind that was in Christ.

"I have been overcome with the affectionate solicitude and attention of my friends: many of them have insisted, in succession, to wake with me, affording me every possible alleviation and comfort. Add to this, that prayers have been offered up in public and in private, that the Lord would spare the life of a poor worm. I assure you, I need your prayers more than ever, that I may fully answer the requirements of God, and the expectations of my friends."

In the month of November, the same year, he wrote to the same correspondent, as follows:—

"My health is very precarious, which obliges me to be very careful in my diet and regimen, and moderate in every exercise. I thank the Lord I am able to meet my classes, and have strength sometimes to preach once on a sabbath day, although I have frequent slight returns of my pain. This serves to keep me in an equilibrium between time and eternity. I do pray with submission, that the Lord would employ me in some little way while I live here; and then,

"My body with my charge lay down,
And cease at once to work and live."

I often feel enlargement in prayer, even to agony, for my friends, the church, and the world. I desire all the life of faith, and closer union with God. If I increase in any thing which is good, it is in a knowledge of myself, and a deadness to the world. Jesus is my saviour. I wonder at his patience, and admire his goodness so richly and repeatedly manifested to such a vile sinner."

In another letter, written June, 1809, he observes,—

“ I am likely to become a poor inactive invalid, laid aside like a poor broken vessel of no use. But I am not unhappy, nor am I even tempted to impatience or discontent. It is sufficient for me to know that my life and health are in the hand and under the merciful disposal of God, who frequently gives me a blessed anticipation of glory. I think the Lord has much to do for me, to refine and fit me for his immediate presence : may I never frustrate his design ! Continue to pray for me and my family, for I have no greater joy than to see my children walking in the truth.”

There are hallowed feelings, and realizing views of eternity, to which we are strangers in health, and which can only be known in such a state of affliction as we have now narrated—a state in which every human refuge is vain, in which the heart and the flesh fail ! To die, is momentous ! to enter into a new state of existence, is truly awful ! even when aided by all the precious assurances of the scriptures of truth, and supported by the comforting presence of God. Such a near and apparently certain prospect of eternity calls every grace into exercise, and puts every power to the full proof. Nevertheless, this is the christian’s experience, he looks without dismay at the approaching monster, and cries, *O death, where is thy sting ? and where thy boasted victory, O grave ? Thanks be to God who giveth us the victory, through*

our Lord Jesus Christ. He looks attentively into the dark valley, which to him is as the *shadow of death*, but behold the other end of it is lighted up with the bursting rays of glory ! He cannot fear any evil, for God is with him, and has engaged never to leave or forsake him.

Such was the experience of Mr. Longden in his late affliction, and his remnant of days were spent as if he had then been favoured with a view of heaven itself. Every excellence which composed his character shone more bright than ever. His ardent love to his friends, and his great forbearance with his enemies, his *deadness to the world*, and his *heavenly-mindedness* ; a disposition which is no other than the soul's being formed to the veneration of the eternal wisdom, goodness, and power, profound humility, and the spirit of prayer and thanksgiving, a mind created anew in the image of God, in righteousness and true holiness, meet to dwell in the heavenly regions, where nothing but perfect purity, entire devotedness to God, love, goodness, benignity, order and peace, shall have place forever.

He wrote to Mr. Bramwell a little before the London conference, in 1810, entreating him to labour once more in the Sheffield circuit, that he might be with him in his last affliction, and accompany him to the river side,—witness his

last dying testimony, bury his remains, and preach his funeral sermon : and he had his desire gratified.

All his actions and tempers, the invigorated zeal of all his public labours in the pulpit, in his classes, &c. proclaimed, “ I have nearly done with this *inch of time*, *I am dressing for eternity ! I live for immortality ! why do thy chariot wheels delay ?* Lord, for thee I wait :

“ O come thou down to me,
Or take me up to thee.”

CHAPTER VI.

His Character.

§ 1.—HIS UNION WITH GOD BY FAITH.

WE have seen from his Diary in the year 1778 that he had not been long in the way before he was convinced of the necessity of a clean heart. At the same time he learned, that faith is the cementing principle, in consequence whereof the sap of divine influence flows into the believer's soul, purifying his heart, filling him with heavenly consolations, and causing him to abound in the fruits of holiness. The ardent spirit of our friend was not willing to rest short of all that salvation which is revealed in the scriptures of truth. Beholding the infinite power and mercy of God, and being assured that what the Lord had promised he would, for Christ's sake, also perform; he staggered not through unbelief, but confidently believed every word which cometh out of the mouth of the Most High; and according to his faith it was done unto him—he was put in possession of that purity which his soul had thirsted for.

He states in his memoirs, how he was con-

firmed in this grace, in the revival of religion, in 1794. Previously to this event, he was uniformly exemplary, pressing after all the mind that was in Christ, and often sitting with him in heavenly places. But henceforwards the living waters flowed like a river, and his union of love was full, intimate, and uninterrupted. He could distinguish between the devices of Satan, and the depravity of the human heart, and was freed from those fears and reasonings which bring the soul into bondage, and which many times had caused him to cast away, through ignorance, the *pearl* of perfect love. He learnt experimentally what he had before known but by hearsay, to wit, that passions as naturally flow from divine love as from that which is human. This (says an eminent divine) can only be comprehended by those who understand the language of perfect love. The bottom of the soul (he adds) may be in repose, even when we are in many outward troubles, just as the bottom of the sea is calm while the surface is strongly agitated.

We have his views upon this subject in the following extracts from his Letters.

Aug. 27, 1800.—"I am certain many things may occur, which for the present may damp our joy, but not any thing to weaken our power of believing, and giving constantly an undivided

heart to the Lord. I have experienced a deeper work of the Spirit since I saw you. My communion with God has been constant, nevertheless I see infinite lengths before me. I would not touch, or taste, even in voluntary thought, whatever would defile the soul. I pray to be found improving the talents which God vouchsafes me; doing all; and offering all a sacrifice of *faith, without which it is impossible to please God.*"

August 11, 1803.—"I have found by experience that we may feel very differently, as it relates to joy in the Holy Ghost, in a state of sanctification,—when we wade through deep waters, and when we ride above the storms. We dwell in a body of flesh, liable to pain and disease: we live in a world of hardened sinners, who are proud, deceitful, and revengeful: we are encompassed with apostate spirits, who are full of envy, craft, and rage, and who seek with amazing success to distress or to deceive us. Is it any wonder then that persons so circumstanced, should feel happiness through manifold temptations? Let it, however, be remembered, that every unholy temper and impure desire is incompatible with his grace: on the contrary, persons so saved, always feel sweet patience and resignation in every suffering of life, are firm and undaunted in opposing every enemy, and are ready to forgive every injury."

“It is true some lose this blessing, by ignorantly giving place to doubt, in the midst of difficulty, when they feel no wrong desire or temper : and others, through inexperience, when they first attain it, vainly suppose they have found a place of rest ; and relax in duty, instead of using greater diligence. But others happily are better taught, that the only way to maintain their ground is to go on to greater conquests, till the Captain of their salvation calls them to put off their armour.”

“ And when the conquest they have won,
 They shall on Jesus’s throne sit down ;
 Palms in their hands they all shall bear,
 And in his kingdom have a share,
 To endless day.”

His consecrated heart became thus the constant habitation of God through the Spirit, by receiving the great charter of the gospel, *I and my Father will love him, and we will come unto him, and make our abode with him* : and hence he could not be moved by unexpected trial, or sudden temptation ; but, having on the whole armour of God, he stood in a state of self-possession, ready prepared for every attack, from every quarter, and in every form. In all places his soul was breathing after God—having *his* glory in view, desiring to please him in all things: covenanting to love with greater ardour *him* who

is the altogether lovely, and to serve him who is the best of masters, with increased fidelity. In return, God vouchsafed to converse with him by the way, to feed him with the bread of life, and to delight his soul with hopes blooming with immortality.

Writing to a friend, Dec. 1804, he says :—
 “ It is a long time since I had such a week of close communion with God as the present ; one drop of heavenly honey after another has been given me ; and I, weeping, have been filled with astonishment at the condescension of my Lord. How easy it is to suffer in this spirit.”

§ 2.—HIS DEVOTEDNESS TO GOD.

HE called Jesus Lord, by the Holy Ghost ; naming the name of Christ, he departed from all secret and open iniquity ; reverencing the name of God, he submitted to his authority, and, confessing Jesus as his saviour, he resolved to follow him as his infallible guide.

As a sincere disciple of the Lord Jesus, he forsook all the gratifications of a vain world, *choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season : esteeming the reproach of Christ greater riches than the treasures of Egypt ; for he had respect unto the recompence*

of reward. His renunciation of the flesh and deadness to the world were more openly evinced in consequence of the death of an opulent relation, when he was raised from comfortable to independent circumstances. Instantly the eyes of all around were fixed upon him, watching whether he would maintain the same plainness of dress, and continue his former familiarity with the poor of Christ's flock, or whether he would become effeminate in his manners, relaxing in his zeal and diligence in the church, and be worldly in his appearance; devoting his money to supply the imaginary wants which the rich are ever forming in endless variety. But no, his devotedness to God was sincere and unaffected; *his kingdom was not of this world*; he was proof against every snare and allure-ment, enjoying the kingdom of an inward heaven.

Being now no longer necessitated to pay personal attention to business, he relinquished every secular engagement, resolving to set himself wholly apart for God. He dedicated his possessions, his time, and his strength, to Christ in his church and in the world, *presenting himself a living sacrifice, holy, acceptable to God, as his reasonable service.* His devotedness to the church, as a preacher, as a class-leader, and as a counsellor to those who needed and sought

his advice, was peculiarly extensive and exemplary. He was well fitted to perform the difficult and important duty of visiting the sick and dying; and he refused no application, but considered the request of the afflicted as a sufficient call to visit persons even in the most malignant and contagious fevers. He went, obeying such a summons, in full assurance of faith, with singleness of eye, *not counting his life dear unto himself, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God.* He was the servant of all, and he only desired to live that he might diffuse happiness to all, by their full and eternal salvation. For this he prayed and wept, he used his purse, his influence, and his authority; he invited and remonstrated, argued and persuaded, travelled and preached, with indefatigable zeal.

This important work so deeply affected his heart, that he was often influenced to labour beyond his strength, and his concern for the interests of religion was manifested by his joy when the Spirit was poured upon the people, and many sinners were converted to God; nor was it less evidenced by his pungent sorrow, when the peace of Zion was disturbed, and her prosperity interrupted.

This was not the flame of a day, or of a year, but it began at his conversion, and it was not known to decline, even to the end of his warfare. His faith, substantiating the realities of eternity, led him as an exile far from home, to travel uniformly in his pilgrimage; persuading all he could to go with him to heaven, the pilgrim's present hope, the saint's eternal rest.

§ 3.—HIS POVERTY OF SPIRIT, AND HIS HUNGERING
AND THIRSTING AFTER RIGHTEOUSNESS.

WE connect these together because the one naturally results from the other. Genuine humility consists not in mean expressions but in a mean opinion of ourselves. It refuses every assumption of praise, or idea of merit; and, in perfect renunciation of self, its language is, *Paul is nothing who planteth, and Apollos is nothing who watereth, but God is all who giveth the increase.* Hence arises, of necessity, an earnest seeking after God, *that out of his fulness may be received, and grace for grace.* Of this humility our friend was a conspicuous example; he deeply felt his insufficiency, he clearly saw the poverty of human nature, and was in consequence led to fix his eye on that fulness which is in God, and whence alone he could be supplied with grace to help in time of need.

We will hear his own language as extracted from his familiar correspondence :

September, 1797.—"Since I saw you, my soul has been brought into closer union with God. I feel more sensibly the value of a moment, and the surpassing importance of eternity. It is the diligent hand that maketh rich ; and I resolve by the grace of God to labour more diligently in prayer and watchfulness. I know but little of the exceeding greatness of the power of God in the believer's soul. This view of myself does not tend to discourage but to arouse and quicken me.

"What shall I say to excite you and myself to greater diligence ? If it would avail, I would inscribe with my blood 'mourning, lamentations, and woe, that I have known so little of God, and that I have been so inactive in his cause.' It is a cutting thought that I have known the truth more than twenty years, and am yet no further on my pilgrimage."

September, 1798.—"Jesus is still precious to me as my prophet, priest, and king. I never felt such need of him, nor such ardent desire after him as now. Two things stand in the way of my increasing in communion with Christ. The first is *idleness*. I am not provident of my time, though its value is beyond human calculation. If an heathen emperor said, 'I have

lost a day!' I may say I have lost many years ! The second is *self-pleasing*. Although the desire of the flesh is subdued through the grace of God, yet I do not, as I ought, rejoice in crosses, temptations, and afflictions, for Christ's sake ; nor shall I ever be able, till I am filled with the fulness of God. How shall we account that I sometimes feel a propensity to sink into lukewarmness? It is with hard labour, with all my privileges, that my soul is preserved alive to God. O do pray for me, that my soul may ardently press after God, and that I may abound in humble, patient, gentle, meek, all-conquering, never-failing love."

November, 1799.—" My days are spent in peace. I enjoy such a degree of happiness as seldom falls to the lot of man in this transitory world : all glory be given to the Giver of all good. I am often, however, grieved that I am so little devoted to God. I see before me an open door. O for the power of faith, which bids the mountains be moved, laughs at impossibilities, and cries it shall be done! Thou knowest, my God, whether I willingly sink into heaviness, or whether it is the necessary consequence of bodily weakness and infirmity. This, however, is certain, the Lord has full possession of my heart, and reigns without a rival."

June, 1803.—" I am deeply ashamed before

God and his holy angels, on account of my spiritual slothfulness. I am not daily *stretching every nerve to live in the first glory*. I have long desired the Lord to humble me, and he is come with his fan in his hand, and he will thoroughly purge the floor."

November, 1803.—"I bless the Lord, he enables me at all times to make a sacrifice of all to him. I am sweetly at liberty, free from entanglements. I expect all and seek all my happiness in God. But my state of mind is not what I could wish it to be. I want to live at the fountain head, evermore thirsting for God, that I may be filled. Thou knowest, O my God, how intensely I want this. I am almost dejected that I am but yet a dwarf! Our compassionate High Priest, however, despiseth not the day of small and feeble things. He is faithful, and *he will fulfil the desire of them that fear him.*"

His soul languished and pined for the life-giving presence of God, he pleaded the promises with the vehemence of faith, and the more he received out of the divine fulness, the more he perceived he was yet but on the very surface of the unfathomable and eternal salvation which Christ has purchased with precious blood. Such were his views of himself, certain proof that his piety was deep. True it is, that the dili-

gence of his outward practice would not seem to harmonize with these self-accusations of slothfulness; but though he felt that he was weak, yet he was in reality strong in the power of God.

§ 4.—HIS SELF-DENIAL.

'THE life of a christian is a life of spirituality. *To be carnally minded (saith the apostle) is death, to be spiritually minded is life and peace: and, if ye live after the flesh ye shall die; but if ye, through the Spirit, mortify the deeds of the body, ye shall live: and they that are Christ's have crucified the flesh with the affections and lusts. For ye are dead, and your life is hid with Christ in God.* It is only faithful souls who know how straight is the path of spirituality, and of how great consequence is the least indulgence of the flesh. It is the expression of a great man, "as a very little dust will disorder a clock, and a grain of sand will obscure the sight, so the least forbidden indulgence will hinder the right motion of the heart towards God."

These were the sentiments which influenced the temper and deportment of our departed friend. He experienced and practised christian temperance and sobriety, habitually watching the

workings of human nature in the will and the affections ; he denied himself every pleasure and every gratification, which, however innocent in itself, did not lead to the glory of God, and the furtherance of grace in his soul. Hence he obtained government over the body, making it subservient to the true purposes for which it was given, to help, and not to hinder, in the pursuit of holiness and usefulness.

§ 5.—HIS FORTITUDE, PATIENCE, AND RESIGNATION.

It was given him in the behalf of Christ, not only to believe on him, but to suffer for his sake. He was buried with Christ in baptism, immersed with him in suffering. He partook largely of the chastisement in which all the children of the kingdom have a share. His trials were of various kinds, and arising from different quarters : sometimes they were peculiarly severe, or were of long continuance, and they were repeated nearly to the threshold of heaven. He was grieved by the mistaken views, and by the consequently mistaken representations, of some of his brethren : sometimes he suffered from the secret disaffection of professed friends, or the open hatred of avowed enemies. He was tried by the forgetfulness and ingratitude of those who had received his cordial and salutary

support in the time of their extremity; he suffered greatly for the last fifteen years of his life from bodily affliction, and he mourned that he did not live to see the desire of his heart in the conversion of all his children.

Perhaps the character of our departed friend was never so unfolded, nor shone so luminously, as in severe trials. Like the arch of a bridge, of which the key-stone was christian fortitude, the greater the weight which was laid upon him the firmer was the stand he made beneath it. No obstacle or opposition, however apparently insurmountable, could discourage him, but steadily persevering in spite of every difficulty, he laboured to have *always a conscience void of offence toward God and toward man*. His love of truth led him to maintain it, were it even at the expense of the loss of dearest friends; but though all men forsook him, he stood as an iron pillar strong, immoveable, and undismayed! He never was known to repine under reproaches of malice, and the writer has witnessed that he received without resentment the shafts of ingratitude. He would often say, on occasions like these, "the purity of my intention, and the rectitude of my conduct, will be known by the holiness of my life,—this is my best defence; I can live away these reproaches."

A person came to him one day, and said,—
 “ Mr. Longden, I have something against you, and I am come to tell you of it.” “ Do walk in, Sir,” he replied, “ you are my best friend : if I can but engage my friends to be faithful with me, I shall be sure to prosper ; but if you please, we will both pray in the first place, and ask the blessing of God upon our interview.” After they rose from their knees, and had been much blessed together, he said, “ Now I will thank you, my brother, to tell me what it is that you have against me?” “ O” said the man, “ I really don’t know what it is,—it is all gone, and I believe *I* was in the wrong.” One of his friends also, who called to see him in his last illness, said to him, “ Brother Longden, I never heard you preach, nor was I ever in your company, but if, through evil report, at first, I was prejudiced against you, before I left you all my prejudice was gone ; there was such a spirit of love and zeal displayed, and the unction of the Holy One so accompanied every word, that I was again sweetly united to you, for I felt that God was with you.” These are not the only instances wherein the errors of his brethren have been thus acknowledged by themselves.

What he so confidently affirmed above, he lived to realize. While his enemies were silenced by the uprightness of his conduct, his real friends

were restored to him. Their former intercourse which had been suspended by a difference of opinion, was renewed with redoubled ardour; and when they visited him in his last affliction, the purport of their affectionate expressions was, "*I am distressed for thee, my brother; very pleasant hast thou been to me: thy love to me was wonderful! Oh that we might not be divided in death: give us one grave, that we may be buried together!*"

His fortitude was not the result of stoical apathy, or of self-wrought firmness; it was a christian principle, accompanied by those two sister graces *patience* and *resignation*. These recognize the appointment of God in all things, and wait the accomplishment of his gracious purposes, being assured that *all things work together for good to them that love God*. In languor, in restlessness, and in strong pain, his attention was fixed upon the High Priest of our profession, who was perfected through suffering. He would say, "Jesus suffered tribulation in every possible form and extent with which human nature could be assailed, and no evil temper ruffled his breast, no bitter word escaped his lips; he suffered not for himself, being innocent. And shall a living man (a sinner out of hell,) complain, a man for the punishment of his sins? Shall a child of God com-

plain to receive that from his heavenly Father which is a sure token of his regard? Shall a *saint of the Most High* complain at that which matures his grace, and increases his glory to all eternity?" Imbued with these sentiments, he did not reckon the sufferings of the present life a subject of lamentation, but of rejoicing. And he endured with silent meekness the evils which befel him, and evermore after their removal ascribed his support under them, and deliverance from them to God, who alone is able to save.

Let us again attend to his own language, as extracted from his Letters :

March, 1799.—"One of the highest and most acceptable services we can offer to God is to suffer with perfect patience all his will. It is an offering of which angels and disembodied spirits are incapable; they perform the will of their Father with indescribable cheerfulness and intense zeal; but, blessed be God, we can *suffer* as well as *do* the will of our heavenly Father. I find an increasing sweet resignation to his divine will. I am enabled to sit, and sweat, and smile, under pain of body, saying, glory, glory, glory !

"The Lord sees good to try me closely, but he graciously supports a poor worm. I find it glorious to *believe*, when I cannot *see* his smiling face, nor *feel* his burning love. I trust the

Lord for all I want, relying upon his faithfulness, and casting myself upon his mercy. I have witnessed in ten thousand instances of my experience that God is faithful, that his promises will not—cannot fail.”

August, 1801.—“ I have experienced some particular trials lately from false friends, but it is sufficient that Jesus gives an approving smile, and says, ‘ Well done.’ *If the testimony of man is great, the testimony of God is greater.* He enables me to shout salvation and victory, perfecting strength in weakness.”

§ 6.—HIS CHARACTER AS A PREACHER.

THE apostle’s account of his own commission by Jesus Christ to preach the everlasting gospel is doubtless an epitome of every successive appointment to that great work to the end of time. *I have appeared unto thee for this purpose, to make thee a minister and witness both of these things which thou hast seen, and of things in the which I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom I now send thee, to open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified by faith that is in me.* It is evident before

we can receive the inheritance of the sanctified by faith in Christ, we must receive forgiveness of sins ; and before we can be pardoned we must be turned from the power of Satan unto God ; and before our consciences can be awakened by the power of God, the eyes of our understanding must be opened ; and as divine illumination is necessary to divine attainment, Mr. Longden considered the pulpit as misemployed if it were not *always made the medium of instruction.*

'That he might be an able minister of Jesus Christ, he deeply studied the holy scriptures, acquainting himself also with the comments of the best critical, experimental, and practical divines ; but although he deemed a literal *explication* of scripture to be important, in order that divine truth be rendered clear and luminous, yet he did not consider it the most essential thing to occupy a preacher's attention. When a man is sent of God as the ambassador of Christ, to evangelize his fellow sinners after that their understanding is enlightened, he has to labour with the perverseness of the will,—to conquer it ; the enmity of the carnal mind,—to remove it ; the power of habitual sin,—to break it ; and the tyranny of Satan,—to overthrow it. He has to lead them forward by repentance toward God, and faith in our Lord Jesus Christ, that they may receive forgiveness of sins, and inheri-

tance among the sanctified. This was Henry Longden's constant aim and labour.

It must be acknowledged that his method in the pulpit was peculiar to himself; persuasion sat upon his lips, and his mouth was filled with argument. He set before the sinner his danger, and the magnitude of his sin, and the most obdurate were oftentimes arrested by the power of God, and through disquietude of spirit, cried *what must I do to be saved?* He pointed the penitent to the *fountain opened in the house of David for sin and uncleanness*; and God gave him a fluency of speech when addressing those who were prepared for the kingdom. JESUS was his favourite theme. He would dwell with pathos upon Christ in his sacrificial character, as an able, willing, suitable, and present saviour; he would cry, "*Let him that is athirst come, and whosoever will let him take of the water of life freely.*"* Nor was he less noted for insisting upon entire sanctification, as the privilege of all believers. In his own manuscripts he says, "I have ever found it incumbent upon me not only to preach a present but a full salvation." And the church was edified and built up, according to the analogy of faith.

His whole soul was engaged in this momen-

* The above was the last text he preached from.

tous work. The ardour of his *zeal*, upon some occasions, appeared as if it would consume his body, and he would forego every personal consideration, if he could by holy importunity be instrumental in the salvation of souls. He often wept in the pulpit, and by his tears evincing powerfully how much *his* heart was affected by his work, contributed to enforce his words upon the hearts of his hearers ; hence it was not unusual to see saints and sinners weeping in every part of the chapel. A lady of literary eminence said to me one day, “ Whenever I hear Mr. Longden preach, I always weep either in abhorrence of myself, or love and gratitude to the Saviour : every word is as a live coal from the altar, and there is a something in his preaching which I never felt while hearing any other man.”

In addition to his spirit of zeal and power in delivering scripture truth and doctrine, we must notice his remarkable *simplicity*. After thirty years’ experience as a preacher, and observation as a hearer, he made no alteration in his mode of preaching. He was happy in his choice of texts, and being persuaded that *simplicity of arrangement* is most apostolical, and that every part of a discourse should tend to one or two leading impressions, or evangelical purposes, he reprobated, both in opinion and practice, the

artificial plan of sermon framing, replete with heads and propositions, as calculated to fix the whole attention of the hearers upon the preacher, while the hungry soul is left to starve. He therefore studiously avoided every human embellishment, fearing lest an attempt to please the imagination might prove to be at the expense of an immortal soul. He addressed the understanding and the conscience, keeping in view the adage of the good puritan, "Aim at the fifth button!"

He was also increasingly confirmed in his opinion that *simplicity of spirit* has an unequalled effect in making way to the conscience, and in winning the heart to the cause of Jesus Christ. A simplicity this as remote from every thing mean and vulgar, as from bombast and parade; as distant from false fire, as from the empty form without the power of godliness, and which was so peculiarly exemplified in the ministrations of our Lord.

With relation to his preparations for his public exercises, he has been heard to say, "I study and prepare for the pulpit as if there were no Holy Ghost to help me there; and when I enter upon my public work I cast my preparations at the feet of Jesus Christ, depending upon divine influence as much as if I had not premeditated." Thus possessing a penetrating mind,

a vigorous understanding, and a deep experience of the things of God, endued also with that unction of the Holy One which alone can consecrate to him the talents of his creatures, our much lamented friend laboured in the vineyard with abundant success. In various parts of the kingdom seals were given him to his ministry; and in his regular appointments in the Sheffield circuit the people received him as a servant of God, eminently favoured of his Lord.

§ 7.—HIS CHARACTER AS A LEADER.

WE have seen with what conscientious deliberation he entered upon this office, and how minutely and extensively he engaged in its duties; we do not, therefore, wonder that in this department of Methodist discipline he was pre-eminently useful. He studied the example of Christ with close attention, in order that he might uniformly tread in his steps; and that, imitating it in all things, he might not only evidence the genuineness of his profession, but be also the *pattern* as well as the *leader* of his people.

He was an affectionate shepherd of his flock. Every individual lived in his heart: he prayed fervently to God for them daily; he sought the

wanderers with affectionate solicitude, and the sick and the dying he conducted to the verge of heaven.

Being well acquainted with the devices of Satan, and the workings of the human heart, it was in vain for the members of his classes to attempt to deceive him by the common-place expressions of good desires, &c. &c. by which too many who have declined into Laodicean indifference strive to conceal their departure from God. Such were always detected, and were dealt with in the plainest manner. He was especially careful not to heal before the wound was probed to the bottom, however painful might be the operation to his own feelings; and he dared not admit the testimony of peace without due evidence that God had spoken peace. Truly he led his flock like a judicious shepherd to green pastures; and it was a feast indeed to meet with his people, to hear his own experience, and to listen to his wise and pertinent remarks on each respective case. Nor is it to be wondered at, that many of his class members have become eminently holy and useful, both as preachers and as leaders, and bless the day that ever he became known to them.

§ 8.—HIS CHARACTER AS A HUSBAND AND A PARENT.

HE saw and ever acknowledged the special interposition of a good Providence in the choice of a wife. *This conviction*, in addition to her real excellency, and exemplary deportment as a wife and a mother, was a *firm basis* on which to found that spiritual and matrimonial LOVE which composes all controversies, makes all things easy, and sweetens every state.

He was truly an affectionate husband. He manifested his love not so much by words as actions, viz. by an habitual attention to his partner, as it regarded the health of her body, as well as affording her every domestic comfort, and especially by a serious care for the salvation of her soul: in this respect he was a help meet indeed, labouring in every possible way for her prosperity in divine things, even as for his own soul. Upon one occasion he said, what his conduct always had corroborated, “Thou art dearer to me than all my children.”

In every affliction she was solaced by his tenderness, telling her, the sincere have nothing to fear, but every thing to expect, from a faithful Creator, and a compassionate High Priest; and, thus encouraged, she dared to believe, and felt that inward calm which the experience of reli-

gion inspires, and beheld the opening prospects into a brighter and a better world with which alone true believers are favoured.

The mode of education which Mr. Longden adopted differed in some minor particulars at different periods ; but in the grand leading principles he never varied or relaxed,—no, not even for a day. He looked upon children in general, and his own in particular, with lively interest ; and as his own parents had grievously erred in the management of himself in childhood, he resolved what course to take when children were entrusted to him. At first indeed, believing that “ just as the twig is bent the tree’s inclined,” he was disposed to censure warmly all religious, parents without exception, whose children were refractory ; but he was soon taught by sad experience to be more restricted in his expectations, with respect both to himself and others. On his dying bed he said to a young friend, “ However lovely your children may now appear in their infancy, do not expect too much from them ; use every possible means to *train them up in the way in which they should go*, and leave the event to God, who alone can save them.”

He viewed children as fallen creatures, who have before them an eternal existence, which must be an everlasting curse or blessing ; and

who, therefore, in addition to the education which they need to fit them for members of civil society, require, also, and in an essential manner, to be instructed in the doctrines of christianity, and in the ways of righteousness.

He considered the first object of youthful instruction to be *obedience*. By the fond indulgence which his parents had exercised towards him in his childhood he had found it difficult in after-life to gain a complete conquest over himself; he resolved, therefore, to do his utmost to extirpate self-will and stubbornness in his children, by the restraints of authority. None of them, after the age of twelve months, were suffered to indulge in childish pets, crying for any thing which was forbidden: by a word of rebuke he would silence them instantly,

After he had taught his children implicit obedience to their parents, without reference to reward, he next instructed them in the nature of filial obligation and gratitude.

Having laid down this foundation, at the age of five he began in the most simple terms to speak of God, the creator, preserver, and governor of the world: that he is every where, that he sees and knows every thing, that he is powerful and can do whatever he will, and that every creature constantly depends upon his care.

At the age of seven he taught the nature of

moral obligation : First, with regard to God, and as implying reverence of his greatness, gratitude for his bounties, obedience to his commandments, and a love to our great parent, and a reliance on our best benefactor, expressed in the important duty and privilege of prayer : Secondly, with regard to our fellow creatures, and as consisting of subjection and respect to our superiors, condescension to our inferiors, and civility to all ; an abhorrence of falsehood, and constant adherence to truth.

After laying this foundation he put into their hands the sacred volume. He would explain the nature of our moral depravity ; our actual sin, with many of its aggravations ; our total helplessness, and insufficiency to save ourselves, and the everlasting punishment which is prepared for the wicked. He would then unfold the plan of our recovery and salvation by Jesus Christ ; he would point out his holy life as our great example, and his meritorious death and powerful intercession, as the only means whereby we could obtain the forgiveness of our sins, and the eternal rewards of the righteous. These instructions were accompanied with fervent prayer to God to bless this early seed, to give the fruitful shower of grace, whereby alone the blade could spring up, then the full ear, then the ripened corn.

He was truly circumspect in his deportment before his children ; there was no lightness or jesting on the one hand, nor sullenness or moroseness on the other. His conversation tended to edifying. That they might respect the people of God, he was careful not to mention in their hearing, the occasional inconsistencies of professors ; that they might love religion, they beheld him happy in the experience and enjoyment of it, and he habituated them to the practice of the observances of religion, by his regular performance of family prayer, and attendance upon every christian ordinance.

That his instructions might not merely be adventitious, and to avoid giving reproof the moment it was deserved, he met his family statedly once a week, in the form of a class-meeting. His affectionate and deep concern for every individual, manifested by his gentle reproofs, his kind admonitions and apposite instructions, will, we trust, be ever kept in view as maxims and principles of conduct by them through life. Like the patriarch of his family, he taught the law of God and the way of salvation.

He abhorred the foolish practice of some who suspend all correction "till," as they say, "the book is full," and then, under the influence of passion, beat their children most unmercifully. He had recourse, it is true, to coercive measures,

yet always with regret, and not even when most needful, until he had kneeled down to implore the blessing of God upon the correction he was about to inflict. But it must be acknowledged that he lived to mature his plans and mode of education, however at first formed and acted upon with the purest intentions, for he saw that other and more powerful motives than merely those of authority and obedience might be used, after the years of infancy, in order to prevail with children to apply with diligence and cheerfulness to any appointed task or duty. To rectify the error into which his parents had fallen, he ran, perhaps, at first, into the opposite extreme, viz. too frequent and severe correction; he was, however, latterly more lenient, though equally firm, and when his children arrived at a proper age, he made himself more familiar with them, labouring to render the path of duty pleasant and easy.

We subjoin the following letter, which he wrote to a young friend, which shows his care for youth and his ability to give them suitable advice:

“ February, 1799.—I was much pleased with the intelligence of your last letter, and I trust you will now go forward without hindrance to the heavenly Canaan. Ever remember that the grace of yesterday will not suffice for to-day. You must have an accession of grace every day, and help every moment, looking to God by the prayer of faith, that he may strengthen and quicken you.

“ If you are in a state of justification only, you will *feel* inbred sin; pride, anger, self-will, and unbelief, and you will sometimes be overcome of them; but if you are fully sanctified, you will experience in an instant the enemy coming as a flood, but the Spirit of the Lord will lift up a standard against him, and if you hold fast your confidence you will grow in habitual holiness.

“ When you walk in full liberty you must remember you are in a state of probation, and you will be tried and tempted in a thousand ways. You will carry a body of flesh, which has senses and appetites. Senses of eyes, ears, smell, taste, and feeling! appetites of hunger, thirst, and various desires which are common to all animals. Now when the soul is sanctified we shall feel these, but they are innocent and of course not sinful, while they are in perfect subjection to reason and religion. You will find, *that* which at first was difficult and painful will, by repeated acts of faith and victory, become easy and pleasant.

“ As you have not much leisure time in your present situation, I would recommend you to read those books which most tend to inform your judgment, and quicken your soul. The Scriptures, Wesley's Sermons, Fletcher's Works, Religious Biography, (for which the Methodist Magazines are without a parallel,) will be most suitable. It will be of essential service to have a common-place book, with an index. This will serve for reference in aftertimes, and on various occasions, as well as tend to awaken the attention, imprinting what you read upon the memory. Do not be so anxious to read much as to understand what you read; and if it be of superior importance, eat and digest it as a living principle of life and action. The reason why some read so much and understand so little, is, they do not think closely at the time, and meditate afterwards, but throw down the book, rather knowing the number of pages they have read than the subject of them.

“ You read a portion of the Scriptures every day; read not in a desultory manner, but according to rule. For instance, begin with Matthew's Gospel, and go regularly forward. When you meet with a difficult passage, think closely, praying for illumination; if the difficulty be not removed, consult a commentator, or if you have opportunity, a judicious christian friend. By these means you will attain a competent knowledge of the Scriptures, especially of the cardinal doctrines of the gospel, which will be of infinite advantage to you. Read and pray alternately: reading will make you knowing; reading and prayer will make you wise and humble.

“ Be not soon discouraged, but fight manfully against sloth. Remember, the diligent hand maketh rich, and youth is the time for improvement; and, what is not given to God, the enemy will demand for his service. I am,” &c.

§ 9.—HIS CHARACTER AS A MASTER.

WE know it is the opinion of some, that if any degree of respect be manifested to inferiors and dependants, they will take improper liberties, remaining no longer in due subordination. It is true that instances of this kind may occur sometimes, and they must be dealt with accordingly, but Mr. Longden found that servants, when treated as rational beings, would then, and then only, serve with fidelity and affection; hence he would reason calmly with them when they had acted wrong, and if they were incorrigible, he would discharge them, without exhibiting an evil temper, or uttering an unguarded word. In general, however, instead of having to reprove them for neglect in his absence, he had to caution them not to labour beyond their strength, but to work one day as they could work the next. Oh! how pleasing to witness servants, not fearing and hating, but reverencing and loving, their masters, *obeying them in all things, not with eye-service as men pleasers,* and in return to see *masters doing the same things unto them, forbearing threatening, knowing that*

their Master also is in heaven ; for there is no respect of persons with him!

His care for his domestic servants, and their manifest affection for him, were deserving of notice. It was not possible for any of them to remain in his house and continue ignorant of their spiritual state. Being incorporated into his family they were objects of his solicitude and daily prayers, and a goodly company of these call him their father in the Lord. It was no drudgery for them to wait upon his person ; they were ever contriving for his convenience and anticipating his wants. Joy beamed in their countenances when he entered his happy dwelling.

§ 10.—HIS CHARACTER AS A BENEFACTOR.

HE had scriptural views of his responsibility, as the possessor of earthly property. He knew that he was a steward who had to render a strict account to God for his expenditure, extending even to the least minutia. He never wasted money in foolish ornaments, or imaginary pleasures. His conscience was tender, and he dared not, his mind was spiritual, and he would not, expend in vain and outward show that which was entrusted to him for nobler purposes.

In order to comply with that rule, *let not thy*

left hand know what thy right doeth, he sought the most secret methods of distributing his bounties. He had not only a list of pensioners whom he statedly relieved, but often left his home to seek out the abodes of the wretched; and a friend has declared that he had long a positive and unlimited commission from him to relieve the necessitous according to his own discretion, and at all times what he had disbursed was cheerfully refunded. If the rich desire the applauses of man, let them publicly scatter their blessings; but if they want the praise which cometh from God, and seek a rich reward in heaven, let them give in secret, serving Christ in his afflicted members, and he will acknowledge them openly.

It is true, upon public and important occasions, secrecy would have been a false humility, and at those seasons Mr. Longden stepped forward into view, in order to give an example of liberality to others. Witness his contributions towards the erection of our large and expensive Chapels, Sunday Schools, &c.

Some years ago, a friend wrote to him, faithfully declaring that he was afraid he was not sufficiently liberal. His remarks upon this letter in his journal, are as follows: "I find, upon examining my cash book for the last six months, I have given to the poor exclusively, one seventh

part of my income. Perhaps my friend is right ; it is possible that I ought to give much more away than I do ; but my dear friends do not know that I am prohibited by our articles of co-partnership, from receiving more than simple interest of my capital in trade. Add to this, that the supplies of another mercantile concern, *into which I was persuaded contrary to my judgment*, have been nearly ten times as much as the original contract ; *and these supplies have been necessarily taken, from time to time, from my yearly income.* None but God knows what grief of mind this has caused me. I wish to give one half of my whole income to the necessitous. Oh ! the blessedness of giving ! What did holy Job feel when he exclaimed,—“ *The blessing of him that was ready to perish came upon me ? I know that what I leave behind me I shall lose for ever ; but that which I lend to the Lord I shall find again, and reap the benefit of it for ever.*”

§ 11.—HIS CHARACTER AS A COMPANION AND FRIEND.

HE was formed for society, possessing strong sense, an enlarged mind, an uncommon flow of spirits, and a most affectionate disposition : hence his company and friendship were in extensive request. Nor was he averse from social

intercourse : happy himself, he loved to be surrounded with cheerful countenances, provided only that the cheerfulness arose from such a source as was consistent with the religion of Jesus Christ. He possessed a fund of most interesting anecdotes, and when in company with a small number of friends, he would open out his store in a manner peculiar to himself, and excite sensations in his hearers of delight and sympathy which it is impossible to describe.

In large and mixed companies he was aware that it is very difficult so to manage the conversation as that it shall not tend to injury, rather than to improvement, and he could not endure the desultory chit-chat which is so frequently introduced, and which he called "murdering time." To prevent these evils, he would call forth into exercise the talents and graces of some of those present ; or he would introduce a leading topic of conversation which would tend to general improvement ; for instance, on such an occasion he once proposed the following inquiry : " What are the surest evidences that a soul is growing in grace ? " Among many other excellent things which were said, the following answers are remembered :

In a private christian. A growing pleasure in reading the Scriptures,—keenness of spiritual

appetite—delight in prayer, and boldness in approaching to God. An increasing renunciation of self-tenderness of conscience—union with God—and power to conquer sin.

In a public character, not an increasing popularity, nor even a progressive usefulness ; but an increasing discernment in spiritual things—love to perishing sinners—and desire to glorify God. Each person in the room, who felt at liberty, contributed his or her quota : the interview was concluded with singing and prayer, and they parted glad that they met in the name of the Lord.

The name of *friend* was a sacred character in his estimation ; he confidently communed with a select few of the excellent of the earth, by personal intercourse and regular correspondence. With these he had no reserve, but lived in habits of the utmost intimacy and affection. From them he received sympathy in suffering, and advice in difficulty ; while at the same time he increased his happiness by imparting of his own spiritual delights, and augmented his strength and courage by declaring his past victories.

When he had been but a few months in the Methodist society, a member of the society in Sheffield was going down High-street one evening, to the old meeting-house in Mulberry-

street, and saw Mr. L. cross over the way with firm step and undaunted resloution to reprove a *rich man*, who was swearing. Mr W. stopped to listen to the conversation, and was so struck with what he saw and heard, that his heart instantly clave to him, as the heart of Jonathan to David. He said within himself, “ By the grace of God, I will get acquainted with this man.”—He did so, and, for nearly five and thirty years, was his constant companion in storm and tempest, sunshine and rain, winter and summer ; and in every circumstance of life, whether frowning or smiling, joyous or grievous, his affection knew no decay : he watched him in his last conflict,—he saw him triumph gloriously over every adversary,—he hung over his departing spirit,—he closed his eyes in death ! Lord grant me, together with *thyself*, but one such *friend*, I ask no other boon !

§ 12.—HIS FAILINGS.

Much has been said in commendation of the excellent character of our friend ; it is still far from our design to paint an *absolutely perfect* character. 'This we know was never found in mere humanity. At the same time it may be safely said that Henry Longden's defects were

so few, and of such a nature, that those who loved him best would feel no pain in recording them.

His natural disposition was full of energy and fire, which nothing but grace could subdue; and as before his conversion he was a champion for sin, so after he was brought to God he was a champion for righteousness; and in both cases he bore down all before him. It was very justly observed in a discourse delivered at Doncaster on the occasion of his death, by one who most sincerely loved him, "that he was by nature a *hero*, and had his lot been cast on the quarter deck of a British man of war, it cannot be doubted that he would have fought while one plank would have held to another—he would have conquered or died. Something of this spirit would at times appear in his official capacities in the church or elsewhere. Not that he gave way in the least to sinful violence; but, acting honestly for God, he felt it was his duty to be *firm*; and firmness in him assumed sometimes a character of harsh inflexibility, which was painful to those who were the objects of it. Perhaps this cannot be better illustrated than in his own words, spoken not many weeks before his death. "Although," said he, "I have not knowingly departed from God in one instance, since I turned to him, and joined the Methodists; yet, if I had

my life to respond, I see many things which might have been done which have not been done, and I see many things which would have been better omitted which have been done. In the official characters which I have sustained, I believe it has been sufficiently evident that I have always acted in strict integrity. In all my transactions I loved and sought *plainness of speech, free from duplicity*; but in maintaining this, I have sometimes gone over the line of prudence, by not paying sufficient attention to the feelings of my brethren: whereas a soft word turneth away wrath."

It has been asserted, that he was easily imposed upon by those who made a fair profession of religion. This was perhaps the case where he had little opportunity of investigation; but though mentioned as a failing, it could only prove that he was not infallible; and that he possessed that charity which hopeth all things, and thinketh, or suspecteth no evil. Happy character, in which the search of candid truth can find so little imperfection! O that all who bear the name of Methodist were like him!

§ 13.--HIS PERSON.

THIS is in itself a matter of little moment ; yet there are but few individuals who do not feel a desire to know something of the appearance of those of whom they read. To gratify this natural curiosity, this section is subjoined to the " Character of Mr. Longden." He was tall and remarkably well made ; his figure was finely proportioned ; and though at one period he rather inclined to corpulency, yet till he was worn away by illness he never lost the expression of great muscular strength, combined with great activity. His complexion was fair ; and his manly countenance was unusually prepossessing.* Perhaps the natural cast of his physiognomy was improved by the inward peace and benevolence which ever beamed from his eyes ; so that some persons who knew him only by report, have melted into tears as soon as they beheld him. His voice was a full bass, and at the same time highly melodious, and his ear for music was finely correct. He delighted in singing the praises of his Lord ; and the effect of his voice while engaged in this employ will long be

* The Portrait is not as faithful a likeness as we could have wished, but it is the best we could supply.

remembered by many. As a christian, he was rarely equalled : as a man, few indeed could be considered his superiors ; and the writer of this article, who had not the happiness of his acquaintance till towards the decline of his strength, has no hesitation to say in the words of the great British poet, “ He was a man, take him for all in all, I ne’er shall look upon his like again.”

A SUMMARY CHARACTER, WRITTEN BY A FEMALE
FRIEND.

WHEN I contemplate the character of my dear deceased friend, I view him as one of the first order of beings in the present state. Those who knew him best beheld his excellencies as scarcely tarpished with infirmity. It is true he was exposed to the envy of some who vainly expect to find in such a character almost an angelic perfection of knowledge and wisdom. Such persons do not discriminate between *christian character* and *human circumstance* ; and attribute moral evil to the one, which is owing to the limited powers of the other.

In a review of the good qualities of Mr. L. I feel a difficulty in deciding what were his characteristics. Looking at him *as a man*, I have often admired his strength of intellect, his

accuracy of discernment, and his firmness in maintaining what he believed to be right. Although some of his friends have differed from him in opinion on various subjects, yet I have not known the exception of one instance where his plans and treatment have not ultimately proved the best.

As a friend, he has been rarely equalled. With what pleasure have I beheld his openness of disposition, his uniform cheerfulness, and his fervid affection. All whom he knew and approved had access to his heart, and they might claim all the advantages of *a friend in need*.

As a christian, I knew him best. I know he entertained such views of himself as only grace can give. While he appeared to me all diligence, fervour, and perseverance, I have heard him lament his coldness, and little estimation of eternal things. When first I became acquainted with him I was but beginning to know myself; and there appeared so unaccountable a difference between his public labours, and his humiliating views of himself, as excited a surprise and almost a doubt how one so warm and fervent could complain of such coldness and insensibility. But when I learned that it is one chief design and effect of grace, to make us nothing in our own view, the doubt was solved.

With such views of himself, were connected an actual application to Christ as a present saviour, and exercise of powerful faith in the promises for all the salvation of the gospel. With the humble confidence of a child, he would plead for the bread of God, for himself and others; and he found all the promises yea and amen in Christ Jesus.

As a public character, I never knew a person so invariably ready to act for God as Mr. Longden. He sought opportunities of usefulness in every place and company. As distant from ignorant forwardness as from cold inaction, his zeal was happily blended with humility.

Connected with this was his feeling for the church. Though I considered him as a man, acquainted with griefs, yet from my knowledge he found his chief joy, or greatest sorrow, according to the prosperous or drooping state of the church. In the former how greatly he rejoiced: in the latter how much he mourned.

In health he acted for God, and in affliction he no less submitted to his will. So that if we select his chief characteristics, we must point out, —in health a holy zeal and courage, mixed with a due proportion of knowledge and love; and in affliction, a holy cheerfulness under suffering, and a sweet resignation to the bitter cup.

I have witnessed his love to God in both these circumstances. I have heard him with much fervour (but with entire submission) ask the Lord for health, that he might devote it to him ; and I have seen him in bodily affliction and sore trial feel as a man, yet triumph as a christian ; suffering with his dear Lord, that he might reign with him to endless day.

CHAPTER VII.

His last Sickness and Death.

IN the summer of 1811, a little before the Sheffield conference, Mr. Longden was planned to preach at Handsworth Woodhouse. On that day he delivered an impressive discourse from *Rev. xxii. 17.* “ *The Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely.*” This was his last and farewell sermon, and it was delivered as though he had known that his departure was at hand.

When he returned home in the evening he found he had taken a violent cold. The usual methods of relief were resorted to without success. His cough was so obstinate and deep rooted that nothing could remove it, and whatever was administered only served as a palliative. Many of his old friends among the preachers who saw him at the conference were much affected with his appearance: he was so altered by affliction that some of them did not know him;

and all agreed in the belief that the Lord was about to call his servant home.

It was recommended to him by the faculty to breathe the sea air, as the most probable means of removing his cough, and of invigorating his strength. As soon as the conference was concluded, his wife and daughter repaired with him to Scarborough, a place which he had been in the habit of visiting annually, and which was endeared to him by the affection of many of its pious inhabitants. "This journey," he said, "will, under God, either restore me to health, or serve to convince me that this affliction is unto death."

The fatigue of a journey of near one hundred miles was too much for his exhausted strength, and he was certainly injured by it. Soon after his arrival a medical gentleman recommended to him the use of a warm shower bath. The shock quite overpowered his sinking frame, and if possible, fastened his cough more firmly than before. He now became so ill that it was thought he could not survive many days. But "God who comforts the distressed," disappointed the awakened fears of his surrounding relatives and friends. He again revived, and at length was able to take a little exercise, by riding upon the sands, and, once more, flattering

hopes were entertained that he might be raised up, and spared for a season.

After spending a few weeks in this manner the cold winds and rainy weather set in, and it was necessary to depart. Much was to be apprehended from the journey. He, however, reached York tolerably well, the first night. A number of his select friends who breakfasted with him the next morning at Mr. Agar's will not soon forget that *memorable* interview! Conscious that he should see them no more in the body, he exerted himself far beyond his strength, and quite unfitted himself for the labour of that day's journey.

He reached home weaker than he left it, fully convinced that God had marked him for the eternal world; and although a decline of nature is sometimes attended with flattering symptoms, yet he was seldom, if ever, driven from this belief. He saw the last enemy approach, and began to meditate anew on the combat in which he must fall, and on the combatant whom he knew he should nevertheless conquer. The contemplation of death, and a due preparation for it, was not, however, a work then for the first time begun. It had been his chief business for many years to become fully ready for this awful period. He saw it an important thing to

die, and to enter into a new state of existence ; and such were now his views of the last momentous work of dying that he said, " We sometimes talk off the book in health, when we speak of death."

It was in the beginning of Nov. 1811, after his return from Scarborough, that his family were at length convinced of his approaching dissolution ; and his elder son, who resided in the country, determined to remain with him, to afford him every possible alleviation, till they should be parted by death.

A few extracts from the diary of an eye-witness, which was written during this trying and afflictive season, will be read with interest by the lovers of the Lord Jesus Christ, as they exemplify the power of religion in the christian's patience, resignation, and fortitude in affliction, and his final triumph over death.

AN ACCOUNT OF HIS SAYINGS, &c. DURING HIS LAST AFFLICTION.

" I think that in heaven they lay a particular emphasis upon *worthy is the Lamb.*"

" On earth the servants of God have *few* days, and they are *full* of trouble. Heaven is the reversion of earth : its inhabitants have *fulness* of joy, and pleasures for *evermore.*"

“ In the eternal world I can conceive of a place being found for the elect through sanctification of the Spirit and belief of the truth ; but I cannot conceive into what place the poor reprobates will be put. God will not cast them into hell, for they have not deserved it, and he cannot admit them into his presence, for they are not meet for it ; but there is no eternal state but heaven and hell, therefore there are no reprobates.”

To two brethren out of the country, he said, “ I can testify the faithfulness of God. He comes nearer and nearer to me in my affliction. ‘The Lord is so far from leaving me to myself, that he puts underneath and round about me his everlasting arms : when troubles abound my consolations abound. ‘The foundation upon which I have built is indissolubly sure : the promises are not yea and nay, but all yea and amen in Christ Jesus.

“ I renounce my labour for Christ and his church as very imperfect and full of infirmities. I have been an unprofitable servant. I rest my all upon the boundless mercy of God, and the infinite merits of Jesus Christ. This stone is *tried, elect, and precious* indeed to my soul. How I pity sinners without God, in dying circumstances. What could I now do without Christ, much less to have God for my enemy ?

The blood of Christ can make the foulest clean, his blood avails for me. Glory be to God in the highest."

At another time, conversing with some friends, he said, "A few more struggles and then cometh everlasting deliverance: and oh! how welcome the messenger! How soon I shall join my old companions in paradise: how our dear *Brother Haslam* will exult when we meet in the heavenly plains!"

To G. Sh—w, he said, "My dying exhortation is, *Be diligent*. It is impossible to do too much for God. Give all diligence with singleness of heart. Never faint, never relax, but labour so much the more in the time of sore conflict."

To another he said, "How kind the Lord is to me: He is gently taking down this tabernacle; he surrounds me with kind sympathizing friends, and kisses my soul away to regions of blessedness. In a few days or weeks I shall hear the cry 'Behold the bridegroom cometh, go ye out and meet him.' And the best of all is, it will be just when the Lord pleases."

December 10, 1811. To-day he fainted for a short time, through extreme weakness: he thought he was dying. When he recovered a little he said, "I felt no inward flutter: I

sweetly sunk into the arms of Jesus, saying, 'triumphant Lord appear.'"

Two female friends called : one of them came out of the country, and at whose house Mr. L. had often preached : he said, " I am a dying witness of all those essential doctrines which I have preached on your mountains and vales for many years. The truth and faithfulness of God stand for ever. I am more than conqueror through Jesus Christ. I have confessed him through life, and in this important hour he does not forsake his feeble servant. *To publish the glad tidings has been the delight of my heart !* No pleasure-taker has longed more for the return of the parish wakes than I have longed for the return of sabbath, that I might again engage in my pleasant work."

To W. B., a local preacher, he said, " I have the advantage of you, notwithstanding my weakness and confinement ; for *I have fought the good fight, I have finished my course, I have kept the faith, and the crown of righteousness awaits me :* but you are yet in the field of warfare : be faithful only, and victory is certain. Oh ! how near ! How soon I shall tread the golden streets ! Labour, my brother, for inward liberty, and uniform steadfastness, then the pulpit will not be a prison ; your inward conflicts

will be easy, and your public labours will be blessed: without this, you will only make patch-work of it."

"How unutterably sweet is the presence of Jesus to me: where thou art, nothing can be difficult or painful, but all is well. He has a name above every name: what can we fear with such a Saviour?"

At another time he said, "I am just taken from the evil to come: I almost tremble for the rising generation. When I began to be ill the Lord found me in a state of gospel liberty; I was not carrying a load of guilt, nor indulging any secret sin, so that there was not any thing to undo."

December 11.—He said, "How I want to praise God. I have an intense desire to shout the praises of God. I do not wonder that Mr. Pawson, in his last sickness, wanted old Selby to help him to shout the praises of God. I am so languid and feeble I cannot shout, but soon I shall praise him with the fire of a seraph."

December 12.—"I am gradually going down with the sun in December, and we shall both in a few days be at our lowest point, and then I shall rise, and rise for ever!"

"This is my experience, looking for the mercy of our Lord Jesus Christ unto eternal life. There is not any thing in the world a

thousandth part so desirable as death ! To depart, and to be with Christ, is far better than long life in its best estate."

" When I first heard these lines sung in the Old chapel, I was so overpowered that I sunk down into the bottom of the seat :

" May I but find the grace
To fill a humble place
In that inheritance above,—
I'll stretch my utmost string,
And loud hosannahs sing,
To sound thy praise, redeeming love!"

In answer to the inquiries of a friend, he said, " This has been a good day ; how near heaven has been to me. My natural disposition is active, and would not be confined in a corner ; but I am a prisoner of the Lord, gently sinking into the grave. It is by faith and patience we inherit the promises, and how necessary are both in a lingering decline. In this illness, first my flesh began to waste, and my strength to fail ; then my appetite was more nice and delicate ; then my knees trembled under me, and now I cannot support my tottering frame : thus the Lord is gently taking down this tabernacle. O happy, happy ! when the weary wheels of life stand still ! and how very soon !"

December 14.—One of the family desired to support his back with pillows : he said, " Jesus is the best prop, my love ; yes, he is my prop :

he does and will support me. Oh! he is a sweet prop, blessed be his name!"

This evening, the family being assembled in his room, he said, "At the close of another week I can say the Lord is still with me; he has supported me another week, and now I have more to praise him for than ever. 'This condescension of my Lord is nothing more than I expected. Oh! how the grace of God has preserved me these many years!—it was not with a youthful flash! no, for latterly I have been more fully devoted to God than ever I was, and the Lord does not forsake his servants in their extremity and old age. I know he will bring me off more than conqueror through the blood of the Lamb.'"

Speaking of a backslider, he said, "Poor man, when he is taken ill, he sends for J ——— to pray for him, wrings his hands, and is in the utmost distress; but, poor dear man, as soon as he is a little better, he goes to the tavern as formerly. Oh! the danger of such a character!"

Speaking of a friend, who is subject to a very dangerous complaint, "Ah!" he said, "he must be always ready; ever have on his heavenly clothes, that whenever the chariot of fire and the horses thereof arrive, he may have nothing to do but to step in, and mount up through the air to the heavenly regions."

A friend saying to him, he thought he might yet recover, with a smile he replied, "I am quite happy with respect to that; my cause is in good hands: were it in the hands of my dear wife, or children, or friends, or physicians, they are all but poor fallible creatures, and would be sure to err: but my Jesus, who has my cause in his hands, my divine master, my bleeding lamb, my precious saviour, cannot err. Let it be life or death, my Lord, as thou appointest."

Being very weary and restless, he exclaimed, "Oh! my Jesus, come to me and raise me; I cannot doubt thy love, but I want to feel its power: I cannot doubt thy faithfulness, but I want to feel its plentitude. Come, my Lord, and help thy poor weak child."

To Mr. W—— he said, "How is it that I have not the bursting joys, the mighty floods?"

Mr. W—— said, "Rather inquire, have I perfect patience, perfect resignation, perfect love?"

"O yes," he said, "if the Lord were to prolong my sufferings in this confinement for many years, I would say, Father, thy only will be done."

"How is it possible," said Mr. W. "without a miracle, to shout the praises of God when your voice is nearly gone? Such visitations would delight your soul, but they would not be any additional ground of confidence."

To a friend he said, "Many of my brethren

have run before me in learning, ability, and success; but I trust few of them have laboured more willingly and cheerfully in the work of the Lord."

He often told his brethren that he was waiting for the promise of the Father, even a baptism of the Spirit as an entire meetness for heaven. On Christmas Eve he had a memorable visit from the Lord: he proclaimed aloud the glory of the Lord; roused, as it were, with the shouts of angels, and kindled into rapture with visions of glory, he broke into expressions of holy triumph in Christ, as infinitely precious and faithful, and eternity seemed to him as if it would be too short "*to utter all his praise!*"

To C. C—— he said, "How often we say we want to live nearer to God. The great evil is, that we do not resolutely pray more. We must have time for secret prayer, taken from business or sleep if we have no leisure. Whoever resolved thus in the strength of God, without actually living nearer to God? It has been my rule and invariable practice for some years, to pray at least six times a day in secret; and with less than this I could not maintain uninterrupted union with God."

Mr. Jonathan B——r called, and said he had a laborious day on the sabbath, and he felt the effects of it, to which he replied, "I can

tell you on the faith of a dying man, the work you are engaged in is *the work of God*, and if you are fully faithful you will receive a glorious reward at the resurrection of the just."

December 26.—For five hours this evening he had a violent pain at his heart, but maintained a sweet equanimity of mind.—"This body," he said, "cannot find rest for one moment, but soon it will rest in the grave. My Saviour trod the wine press alone, forsaken of his friends and hated of his enemies; but I, a worm, have every human comfort, and every spiritual blessing arising from the skill of physicians, the attention and tenderness of my family, the affection of my friends, and the prayers of the church. Jesus exclaimed, 'My God, my God! why hast thou forsaken me?' whereas I have the presence of God every moment; and his presence is ease in pain, and life in death."

He said, "Mr. ——— is far the wisest man I have known; he is living most for eternity! he is more abundant in labour, and in success in winning and saving souls."

Jan. 1, 1812.—His words were, "Happy! happy! happy! I would not exchange with any man upon earth. O what a prospect of inheritance beyond the grave! It is this which stamps a superiority upon religion; it is not a cunningly devised fable."

“As I grow weaker my cough is less irritable: how kind that is of my Lord.”

To two female friends, he said, “Labour to give your whole heart to God, and then labour to do all you can for God in his members; if your opportunity be small, yet if you can but pin a pin for God, he will not be unmindful of it, and it cannot lose its reward.”

At another time he said, “What a comfort I find in always having God at hand to turn unto. When I wake I find him instantly in my thoughts, cheering me upon my bed.”

Raising himself in bed, with lifted hands he said, “What a glorious change I shall soon experience! What raiment I am about to wear! what company I shall join, and blissful employments I shall enter upon! The grandeur of princes is faded and gone. O when shall I kiss my Saviour’s feet, the consummation of my bliss?”

January 4.—The family being met in his room for worship, he said, “One means of my preservation has been—*sincerity*. I have made many mistakes, but I have instantly confessed my fault to God, and he has healed me. My children and servants, if you would not have any misgivings upon a dying bed, in your transactions *never have two ends in view*, a secret and

an open one: avoid a double mind, as being the sure way to destruction."

January 6.—Being extremely feeble, and having had a restless night, he wished to be dressed and assisted down stairs, but thought he should not be able to return. "I think," he said, "this may be the last rising from my bed." "But," a friend observed, "you may revive a little." "That," he said, "affords me no comfort." He exhorted his wife and those of his children present to labour after spirituality, living continually under a sense of the divine influence. In the course of the day he said also, "Perhaps we have been mistaken in our views, in not any thing more than in the probable simplicity of the scene upon our instant dismissal from the body: probably the departed spirit of an old companion in tribulation may smile and welcome me into the heavenly world, and opening my eyes, may find myself in paradise, and, as soon as the child of immortality can bear, the surrounding happy spirits may conduct me into the presence of him whom my soul loveth; even to Jesus!"

To Mr. B—— he said, "Sometimes I am so weak and languid that I do not know where I am, or who I am. When I am myself I am waiting upon God every moment. At the

lowest of times I know that all is well ; so that I am tossed upon a tempestuous sea, with the port in view,

“ And my Lord he will not tarry,
Soon he'll call his servant home,”

January 10.—All this day a heavenly sweetness rested upon him. Having a little ease and recruited strength, his lips were touched with a live coal from the altar, and he triumphed in Christ: he said, “ My Jesus! thou art my heart's delight, my soul's only treasure, my satisfying portion, my eternal inheritance.”

About six o'clock in the evening he said, “ My dear I am cold at my heart: I think the last conflict is commencing.” Soon after he was seized with a shaking fit. We thought it was the last struggle over Jordan; during this time he could not speak, but he was quite sensible. In about an hour the violence of the symptoms abated, and he revived again. He passed a very restless night.

On Saturday the glands of his throat swelled much; he had a night of toil, but evinced nothing but perfect patience.

On Sunday, January 12, he could not rise from his bed for the first time. He admired the goodness of God in dealing with him so gently throughout his affliction, bringing the body down to death by imperceptible degrees.

To a friend he said " I believe the angels of God are hovering round us, we must die to see them; and who would not die to be admitted into the company of saints and angels. Hasten, O Lord, the day of my espousals." To his family he said " If departed saints are permitted to go on embassies of love to their old companions in tribulation whom they have left behind, I shall be glad to visit you and give you a lift up the hill."

For some weeks past the doctors had almost daily expected his dissolution; and he himself had begun to say " why do thy chariot wheels delay?" and " to be present in the body is to be absent from my Lord: to depart and be with Christ is far better, &c." Mr. B——ll this morning, when praying with us, *blessed God for a new day* given, that we might receive grace upon grace, and by lengthened suffering, might brighten our crown and increase our glory for ever. This thought affected his mind, and he said, " Jêsus, I'll cease to count the hours; I'll suffer on a month, a year! thy time is the best. O let thy will be done."

He remarked, " I bless the Lord I have been spared again to set my house in order: I have lived to see all my just debts paid, and every thing made plain and easy for my executors. For this I thank thee, O heavenly Father."

To Mr. G. S—th, who had walked 30 miles to see him once more, he said, “ My brother, the way in which we are is the good and the right way. It is good in proportion as far as we have gone ; if we had gone farther it would have been better. Had I strength and utterance I would tell you my enlarged views of eternal things. My brother, our God is able to give exceeding abundantly, above all we ask or think. He is faithful to every promise ; but how much depends upon our diligence ! The Lord is very kind and gracious, he never leaves me for a moment. I have not had a doubt or a scruple since the beginning of my affliction. I hope you will live many happy useful years, if you can but proportion your exertions to your strength ; otherwise you will bring premature infirmities and death.”

The return of his fever became more frequent, and caused almost a continual restlessness and tossing, seeking in vain an easy posture. The word *rest* was music in his ears ; yet his cry was, “ Jesus, let all thy will be done.” He expressed an increasing willingness to suffer, and he was evidently taking a softer mould, changing from image to image in God, who is transcendentally glorious in holiness. Mrs. B—ll said, “ Well, blessed be God, patience is not exhausted yet.” “ No,” he said, “ that is

not wonderful, when I assure you that the Lord is with me continually; and he is patience and resignation, courage and fortitude, strength and wisdom. I have survived beyond all the expectations of all my friends, and I am spared for purposes worthy of the wisdom and goodness of God; and as soon as they are fully accomplished, he will call me home."

Mrs. B——ll remarked, "I think, from a dream which a pious man had respecting Mr. Fletcher, the spirits of departed saints visit the churches, or particular members of the militant church, only by *express command*, and that their happiness chiefly consists in doing the will of Christ, and serving his pleasure." "So I think," he replied, "nevertheless it is probable they do thus minister to the saints on earth. I often think our powers will be amazingly enlarged and perfected when we enter the world of spirits: there will be no error; that which is imperfect shall be done away, and when our bodies are changed and fashioned like unto the glorious body of Christ, and when with our united soul and body we meet our Lord in the air, our happiness will be consummated forever!"

February 10.—He now took very little support, and entirely refused all solids. His memory, which till now was retentive, began to

fail. The doctor told him he could not be long. "That," he said, "is a sweet word, Doctor, it revives me, yet I am not anxious how long."

His mind fully rested on God, desirous only, in life and in death, to advance his glory. From the 12th to the 23d February, he could not lie upon his sides, for pain and difficulty of breathing, and he could not lie upon his back, because the skin was inflamed and broken, so that he could only sleep while his head was supported with pillows, night or day; he also coughed very much, which so exhausted him, that he was unable to converse much with his friends, and but few were permitted to see him. In the short intervals when this dying christian was able to speak, his language was honourable of Christ, and encouraging to his servants.— "How precious," he said, "is Christ in all his offices, his atonement and intercession, his covenants and graces." While a friend prayed with him, he said, "*It is all glory! all glory!*"

February 22.—He appeared to change for death; he blessed his family; afterward he revived again. To his old tried friend, he said, "My dear friend, how I love you, it is with a pure heart, fervently. God will support you to the end. You will not be long after me."

Sunday, February 23.—A visible change

took place at six this morning, and it was evident his departure was at hand. He had almost an incessant coughing, but was able to expectorate very little. "This," he said, "is my last earthly sabbath. Oh! how soon! how very soon! deliverance is at hand! I charge you all to meet me in heaven." He was quite sensible all the day, but was able to speak but little.

At six in the evening the mucus fell upon his lungs, and his cough ceased. The last conflict was begun, he said, "*The Messenger of my Lord is come:* do not any of you be fluttered or alarmed, but be silently engaged with God, in prayer." He entered the valley as one who feared no evil. Fully prepared for every event, he met the last enemy with the composure and steadiness which had ever distinguished him upon former occasions of suffering. In life, he had been one of the foremost in the christian profession, and in death he was called to give full proof of its genuineness, by being put into the front rank of suffering. For the space of eight hours before his dissolution his sufferings were extreme. A little cold water being given him in a tea-spoon, he said, "The request of Dives was a small one, but it was denied him." His lips being wet again with water, he said, "*Hallelujah for cold water.*" He waved his

hand, and looked unutterable things! He saw beyond the limited gloom of the valley of the shadow of death those everlasting hills of light and glory to which his soul aspired! and he waved his hand in token of complete, everlasting victory!

At two o'clock he asked who we were that sat near his bed,—we told him. Several rose up to watch his departing breath; he waved his hand for them to sit down. At twenty minutes past two I, for the last time, gently wiped the sweat of death from his dear face; he smiled, and thanked me. He then turned his eyes to the window, and said, "*Air.*" When I had put down the sash, we gently raised him in bed, and he breathed with more ease, till at half past two, on Monday morning, February 24, he entered the joy of his Lord, in the fifty-eighth year of his age.

Happy spirit! thy warfare is accomplished, and thou has taken thy everlasting flight. May I eagerly grasp thy mantle; and may thy name and excellencies be perpetuated in the church, as long as the sun and moon endure. *Amen.*

Our deceased friend was buried, by his particular desire, not as a *gentleman*, but as a *plain christian*. About forty of his brethren, the itinerant and local preachers, proceeded first, by two and two; then the corpse, carried by six

of those who loved him ; eight of his particular friends were pall-bearers ; and although the day was cold and stormy, it was computed there were not fewer than ten thousand sincere mourners accompanied his remains to the house of all living. *The memory of the just is blessed !*



Near this place lie the Remains of
HENRY LONGDEN.

He was a Member of the Methodist Society Thirty Five Years.

As a Christian, his conduct was exemplary.

As a Class Leader, he was affectionate and faithful.

As a Local Preacher, he was wise to win Souls, regardless of
 Fatigue or Danger. He was an honoured Instrument of good in this,
 And the surrounding Circuits, turning many to Righteousness.
 Two and Thirty Years, with unabating Zeal, he preached a PRESENT
 FREE and FULL Salvation thro' FAITH in the Atonement.

He departed this Life in the FULL TRIUMPH of FAITH.

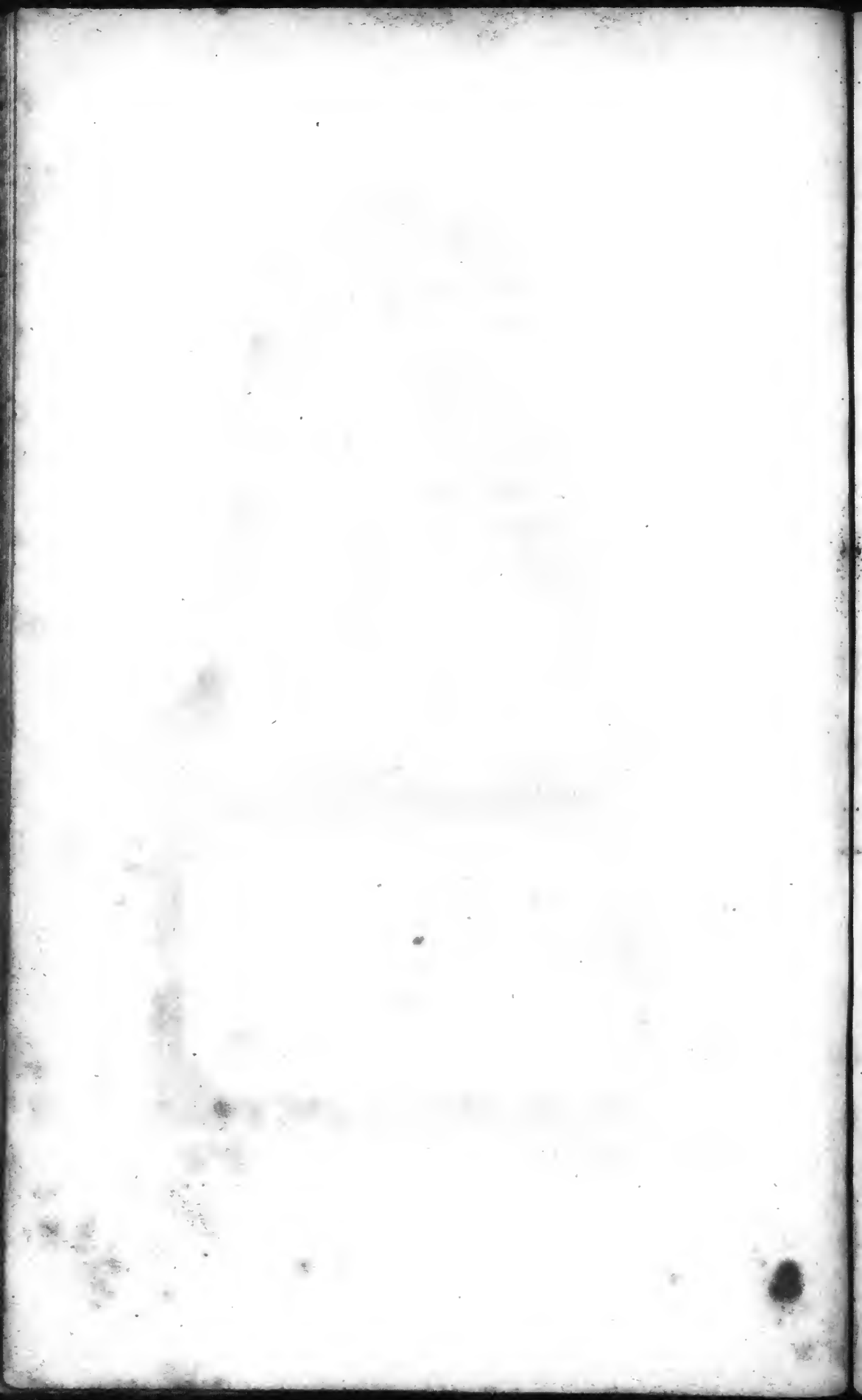
February 24th 1812. Aged 58 Years.

DEC. LAUS SIT ET OMNIS HONOS.

Eng^d by E. Smith.

of those who loved him ; eight of his particular friends were pall-bearers ; and although the day was cold and stormy, it was computed there were not fewer than ten thousand sincere mourners accompanied his remains to the house of all living. *The memory of the just is blessed !*





Sacred

TO THE MEMORY OF

HENRY LONGDEN,

Who departed this Life February 24, 1812,

AGED 58 YEARS.

The ritual stone thy Wife doth lay
O'er thy lamented dust,
Serves to proclaim the mournful day
When she a Husband lost.

Time shall convey thy virtues down
To ages yet to come ;
'Twere needless (since so well they're known)
To crowd them on thy tomb.

Deep to engrave them on my heart
Rather demands my care ;
May I but stamp on every part
The fair impression there.

In life, to copy thee I'll strive,
And when I that resign,
O. may a duteous child survive
To lay my bones by thine !

Note.—The mural monument is fixed in Carver-street chapel, Shef. field ; and the epitaph above is put upon the stone which is laid over the family vault in the chapel yard.

CHAPTER VIII.

A Funeral Discourse, in Memory of the late Mr. Henry Longden, by Mr. William Bramwell.

1 *Thess.* iv. 16-18.—“FOR THE LORD HIMSELF SHALL DESCEND FROM HEAVEN WITH A SHOUT, WITH THE VOICE OF THE ARCHANGEL, AND WITH THE TRUMP OF GOD; AND THE DEAD IN CHRIST SHALL RISE FIRST: THEN WE WHICH ARE ALIVE AND REMAIN SHALL BE CAUGHT UP TOGETHER WITH THEM IN THE CLOUDS, TO MEET THE LORD IN THE AIR: AND SO SHALL WE EVER BE WITH THE LORD. WHEREFORE COMFORT ONE ANOTHER WITH THESE WORDS.”

THE scriptures are calculated to afford divine consolation to christians in every suffering of life. In them “*are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature,*” (2 Peter, i. 4,) be supported in all our tribulation, and be encouraged to diligence and perseverance, by the manifestations which are made of the state of the blessed in another world, (2 *Tim.* i. 10,) discovering to our astonished vision the eternal year of jubilee, and the unfading rewards of the righteous.

In that part of holy writ from which we have chosen our text, the apostle is addressing those who had been recently bereft of some dear fel-

low travellers to Zion. “ *I would not have you be ignorant, brethren,*” he says, “ *concerning them which are asleep, THAT YE SORROW NOT even as others without hope: for if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him: For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of our Lord, shall not prevent them which are asleep.*” In our text he assigns a reason for this: *For the Lord himself shall descend, &c.*

In treating this subject on the present solemn occasion, I shall

- I. Make some observations on the *dead*, and particularly the *dead in Christ*.
- II. Speak a little on the coming of Christ, and the privileges of those who die in him:
- III. Show the necessity of words of comfort to the surviving friends, and how we are to comfort them.

I.—Make some observations on the *dead*.

1. Our senses in a great measure inform us that *death* is a dissolution of the union of soul and body; and the scriptures declare, “ *Then shall the dust return to the earth, as it was, and the spirit to God that gave it,*” Eccles. xii. 7.

2. Its consequences upon the body are, a

total stoppage of the circulation of the blood, and a consequent cessation of all the animal and vital functions, as respiration, sensation, &c. The tabernacle is taken down, (2 Cor. v. 1,) and it is left a cold inanimate lump, a loathsome carcase. “*Let me bury my dead out of my sight,*” says Abraham, of his once beloved Sarah, Gen xxiii. 4. The body sees corruption, (Psal. xlix. 9,) and is preyed upon by worms, Job, xix. 26. This, death has done for many of our friends, and this he will do shortly to all living.

3. In death the soul is instantly dislodged from the body. The former no more acts by the use and through the medium of the organs and members of the latter. The soul also quits the world. “*I shall behold man no more with the inhabitants of the world,*” Isai. xxxviii. 11. Friends and possessions must be left; all contrivances, preparations, opportunities, and duties, are over for ever: “*For there is no work, nor device, nor knowledge, nor wisdom, in the grave,*” Eccles. ix. 10. And as the soul leaves a world of *bodies*, it enters into a world of *spirits*, and is introduced into a new mode of existence, where the inhabitants reason without a brain, love without a heart, see without eyes, hear without ears!

4. The contemplation of this subject is awful to the saint, and terrific to the sinner; because,

with the day of our death is inseparably connected a day of retribution. In this world the righteous often suffer in the cause of truth, and the wicked in their prosperity go unpunished ; but the word of God must stand, which declares, "*every man shall be judged according to his works,*" Rev. xx. 13.

5. We read, "*It is appointed unto man once to die,*" (Heb. ix. 27,) and "*The grave is the house appointed for all living,*" Job, xxx. 23. This appointment of divine justice has been realized, it is computed, in the deaths of about *two hundred thousand millions* of persons who have lived on the earth. The great arbiter of life and death uses various instruments to accomplish the purposes of his sovereign will ; but he conceals from us in great wisdom the hour of our departure. It may be *sudden*, by acts of violence upon the body. "*There is but a step between me and death,*" 1 Sam. xx. 3. It may be *soon*, by the relentless hand of disease. "*In an hour when we think not the Son of man cometh,*" Luke, xii. 40. And it cannot be far distant, "*For the end of all things is at hand,*" (1 Peter, iv. 7,) and then this hand-breadth of time will be swallowed up in eternity.

(2.)—*The dead in Christ.* It is evident, before we can *die in Christ*, we must be made *one with Christ*.

1. May not a person make deep researches in the sciences, and attain an accurate knowledge of natural and experimental philosophy, and be totally destitute of a saving knowledge of Jesus Christ. "*It is written, he taketh the wise in their own craftiness,*" and again, "*the Lord knoweth the thoughts of the wise that they are vain,*" 1 Cor. iii. 19-20. For "*no man knoweth the things of God, save the Spirit of God,*" 1 Cor. ii. 11. And, "*the Spirit takes of the things of Christ, and shows them unto us,*" John xvi. 14. "*I thank thee, O Father,*" said Christ, "*Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes,*" Matt. xi. 25. It is a mystery to thousands, that divine inspiration is absolutely necessary to a right understanding in the things of God. "*He who commanded light to shine out of darkness hath shined into our hearts, to give us the light of the knowledge of his glory, in the face of Jesus Christ.*" 2 Cor. iv. 6. This divine light, this revelation of the Spirit, is alike necessary, both at the beginning, and at every step of progress in christianity.

2. We must experience more than morality: more than heathen morality, taught by the light of reason; than Jewish morality, called the righteousness of the scribes and pharisees, and

concerning which the apostle, before his conversion, was blameless ; yea, more than christian morality, as delivered by our Lord upon the mount. All this we may practise with respect to the honour which cometh of man, without any reference to Christ, as the great atonement for sin.

3. We may possess a charitable disposition, and not die in Christ. A humane temper, a benevolent mind, are good in their effects, but are only good in their nature in connexion with religion, the CHIEF GOOD. If our ancestors built their cathedrals, churches, &c. with a design of atoning for past offences, or meriting promises of future good, they had "*a zeal for God, but not according to knowledge.*" Rom. x. 2. Neither in the present day will our liberal contributions to our laudable and excellent institutions, to foreign missions, to our British domestic and foreign Bible Society, our Tract Societies, Sunday Schools, and our stated and casual relief of the afflicted poor, avail, without the supreme love of God as the mainspring of every duty. "*Though I give all my goods to feed the poor, and have not charity, it profiteth me nothing.*" 1 Cor. xiii. 3.

4. A person may be united to a society of professing christians, and conform to all their discipline, and yet he may be no christian. "*If*

any man be in Christ, he is a new creature."
 2 Cor. v. 17. But many professors differ not from their former selves only by profession. John the Baptist faithfully warned his hearers, when he said, "*Think not to say within yourselves we have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham: bring forth, therefore, fruits meet for repentance,*" Matt. iii. 8-9. Jesus said unto the Jews, "*If ye were Abraham's children, ye would do the works of Abraham, but ye are of your father the devil, and his lusts ye will do,*" John, viii. 39-44. It is possible that the first zealous ministers and people of various christian churches may have had the spirit and power of godliness, whilst their successors under the same form of government, may have lost the spirit of christianity, "*having a form of godliness, but destitute of the power thereof,*" 2 Tim. iii. 5. Ought not this to excite the members of every church to the closest examination? Should we not lay aside all prejudice in favour of the religion of our ancestors, and ask our hearts, "*am I a child of God? am I in the spirit and power of God? What is a statue compared with a living man?*" My forefathers might be the living man, and I the statue. This applies to every fallen church. "*The kingdom of God is not in word but*

in power," 1 Cor. iv. 20. And being destitute of this vital life of godliness, in vain will the church of Rome boast of St. Peter, and of being the first and only catholic church: in vain will the church of England boast of the great reformers: in vain will the dissenters boast of a Baxter, a Watts, and a Whitfield: in vain will the methodists boast of a Wesley: and in vain will the quakers boast of a Fox, a Barclay, or a Clarkson.* For a person may be closely united to any sect, and be highly esteemed by his brethren, and yet he may not die in Christ.

To die in Christ signifies,

1. To die in the *proper faith of Christ*. To believe in the glorious plan of redemption which God in his infinite wisdom has appointed; that "*God so loved the world, as to give his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life,*" John, iii. 16: That "*there is no other name under heaven given among men, whereby we can be saved.*" Acts, iv. 12: That "*he gave himself a ransom for all, to be testified in due time.*" 1 Tim. ii. vi. Faith in Christ

* In my opinion, the writings of the latter are likely to do more harm than good to the Society of Friends, by expatiating (and I hope with a good design) on their excellencies, without exhorting them also with John the Baptist, "*say not within yourselves*" we have Fox and Barclay to our fathers; and then faithfully declare, you may be all that I have said, and yet be found, "*in the damnation of hell.*"

is a submitting to this plan of salvation, yielding up my soul to Christ to be saved according to his will; to receive salvation by an act of faith, through the power of God; to claim, lay hold of, and embrace Christ as my wisdom, righteousness, sanctification, and redemption; to rely on the sufficiency of his infinite merits, and the prevalence of his intercession; to receive him into my heart the hope of glory, and to hold fast this faith in a pure conscience, even to the end.

2.—To die in Christ is *to die in spiritual union with him*. This implies that we are branches in him, the true and living vine, that we receive life and nourishment from him, and bring forth all the fruits of righteousness and true holiness. “*Herein,*” says Christ, “*is my Father glorified, that ye bring forth much fruit, so shall ye be my disciples,*” John, xv. 8. That we are living stones in God’s spiritual building, 1 *Peter*, ii. 4-5. That we are members in Christ’s mystical body, *Ephes.* v. 30. All which are expressive of the hidden life of Christ in God, which is supported and maintained by a blessed union with Christ, who is the bread of God which cometh down from heaven. “*And when Christ who is our life shall appear, we also shall appear with him in glory,*” Collos. iii. 4.

3.—To die in Christ is *to die in his image* :—

bearing this on our hearts and reflecting it in our lives, which consists in love to God, and love to man, even to the evil and unthankful, in humility and resignation to the divine will, patience and meekness in tribulation, partaking of the sufferings of Christ, (1 Peter, iv. 13.) enduring his cross and drinking his cup; living and dying in this "*holiness, without which no man shall see the Lord,*" Heb. xii. 14. Happy are the righteous dead! they rest from toil, and sin, and danger; their bodies rest in hope, and their spirits have entered the eternal sabbath of "*rest which remaineth for the people of God,*" Heb. iv. 9.

O precious gospel which unfolds to me a state of immortal blessedness, which enables the christian to contemplate death with pleasure, and converts the grim monster into a kind deliverer from a world of woe, to "*sleep in Christ,*" peaceful and tranquil, till the morning of the resurrection!—We are now led

II.—To speak a little of the coming of Christ, and the privileges of the dead in him.

1. *The coming of Christ.* "*For the Lord himself shall descend from heaven;*" from the heavenly regions to which he ascended in the presence of numerous spectators, forty days after his resurrection from the dead. "*This same Jesus (said an angel,) who is taken up from you*

into heaven, shall so come in like manner, as ye have seen him go into heaven," Acts, i. 9-11. He shall come—not in the form of a servant, nor on the errand to make an atonement for a rebel world.

"Triumphant King of glory! Soul of bliss!
 What a stupendous turn of fate is this!
 Oh! whither art thou rais'd above the scorn
 And indigence of him in Beth'lem born?
 A needless, helpless, unaccounted guest,
 And but a second to the fodder'd beast!
 How chang'd from him, who meekly prostrate laid,
 Vouchsaf'd to wash the feet himself had made!
 From him who was betray'd, forsook, denied,
 Wept, languish'd, pray'd, bled, thirsted, groan'd, and died;
 Hung pierc'd and bare, insulted by the foe,
 All heaven in tears above, earth unconcern'd below."

2. He shall "*descend with a shout*," (κελευσματος) alluding to a general leading his army to the charge, which is calculated to impress with solemnity, or to inspire the enemy with terror and dismay! A shout this, of myriads of applauding attendant spirits.

3. And "*with the voice of the archangel, even the trumpet of God*." Tremendous sound! If the sound of the trumpet, when the law was given from Mount Sinai, was so dreadful to the Jews, that they said to Moses, *let not the Lord speak to us, lest we die*; how terrible must be the sound of *this trumpet*! which shall be heard through the whole empire of death, the vast expanse of being!

“ Man, starting from his couch, shall sleep no more :
 Above, around, beneath, amazement all !
 Terror and glory join'd in their extremes !
 A God in grandeur, and a world on fire !

“ *Marvel not at this ; for the hour is coming, in the which all that are in their graves shall hear his voice, and come forth !*” John, v. 28. How vast the multitudes ! The millions swell to be discerned in vain ! Adam salutes his youngest son ! Not one is absent of all the race of human beings.

4. “ *And I saw the dead, small and great, stand before God : and the books were opened ; and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works,*” Rev. xx. 12.

“ I see the Judge enthron'd ! the flaming guard !
 The volume open'd ! open'd every heart !
 A sun beam pointing out each secret thought !
 No patron ! intercessor ! Now past
 The sweet, the clement, mediatorial hour !
 For guilt no plea ! to pain no pause ! no bound !
 Inexorable all ! and all extreme !”

5. And now the righteous decision of the final destinies takes place. “ *He shall separate*” this mighty conflux of beings “ *one from another ; as a shepherd divideth his sheep from the goats : and he shall set the sheep on his right hand, and the goats on his left. Then shall the*

King say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. xxv. 31-41. 'This decision of the Judge will be final and eternal, from which there can be no appeal or mitigation forever and ever. "*He that is righteous will be righteous still, and he that is filthy will be filthy still.*" Rev. xxii. 11.

2.—We proceed to notice the privileges of the dead in Christ.

1. *They are honoured with the first resurrection. The dead in Christ shall rise first. Now their superiority and true dignity is manifested. They prayed and wept in secret, now they are rewarded openly: The Lord saith, them that honour me I will honour,* i. Sam. ii. 30. 'These his servants nobly stood for their Master, and he crowns them with the pre-eminence. They were accounted fools for Christ's sake, weak and despised; reviled, persecuted, and defamed; made the filth of the world, and the offscouring of all things, (1 Cor. iv. 10-13;) but they rise before the proud oppressor, the malignant persecutor! Behold they are "*changed in a moment, in the twinkling of an eye!*" (1 Cor. xv. 52.) springing forth in forms of

glory,—mounting up to gaze upon the fair beauty of HIM “*whom having not seen they loved,*” 1. Peter, i. 8.

2. They shall be “*caught up together.*” In every age the saints have “sowed in tears, but they reap in joy.” A Noah grieved at the wickedness of the old world, a Lot at the sin of Sodom, and a Jeremiah for the slain of the daughter of his people. Some, in their generation, mourned at the decay of piety, and others languished under the pressure of persecution: many a David has deplored the loss of a faithful Jonathan, and the affectionate husband the bereavement of a beloved spouse,—but lo! they *meet in the skies*, and they never shall be parted again! “*If so be that we suffer with Christ, that we may also be glorified together.*” Rom. viii. 17. “*For he shall send his angels with a great sound of a trumpet, and they shall GATHER TOGETHER his elect from the four winds, from one end of heaven to the other,*” Matt. xxiv. 31.

3. They shall *meet their Lord in the air*, to share a blissful eternity, in the sight and participation of his glory. See the Saviour, see the saved! see the head, see the members. He descends with a shout, they hear his voice, and rise spontaneous from their graves, to meet him in the air. The general comes in person to in-

corporate the saints on earth, with the seraphic armies of the skies. They see their Lord ! This sight is immediate, perfect, and transforming ! And “ *we know that we shall be like him, for we shall see him as he is,*” 1 John, iii. 2. He leads them before his judgment seat, and acknowledges them before assembled worlds :— “ *they enter into his joy and sit down on his throne.*” There the redeemed from the earth, out of every nation, are for ever seated, in the immediate display of the divine glory, in the complete possession of the divine fulness, and in the perfect enjoyment of the divine presence ! *John, xvii. 24.*

III. The necessity of words of comfort to the surviving friends, and how we are to comfort them.

1. *A husband has left us,*—a kind, tender, and faithful husband. This was manifest in all his deportment : in his countenance, in his words, and his actions. He sought to promote the good of his partner by every means, by the most persuasive language ; by bearing her burdens, redressing her grievances, soothing her sorrows, removing her fears, and endeavouring to preserve her from pain, whether of body or mind.

2. *A Father is gone.* He loved his children, and considering the station as a parent in which the Providence of God had placed him, he kept

his proper authority, and durst not relax in the exercise of it. Faithful to the command of God, he reprov'd, rebuked, exhorted, and encouraged them, with all long suffering. He cared for the souls of his children, often instructed them, and offered up almost continual prayers, with strong cries and tears for their salvation. As a father he saw some blessed effects of his labour before he died : several of his children received the truth, became serious, and are now devoted to God : although, with respect to others, he, like the pious king of Israel, took up a lamentation, weeping over them. 2 Sam. xviii. 33.

3. *A Friend and Benefactor is gone.* Such he was indeed to the poor : he loved to visit and relieve them, inquiring into the state of their minds, pointing out to them the only way of salvation, knowing that the soul is of infinite worth and importance. He was ready to help you in building chapels, or schools, giving his fifty, or hundred, or two hundred pounds, as the case required : and was ever ready to support the funds of your merciful institutions, knowing that, "*he who giveth to the poor lendeth to the Lord.*" Prov. xix. 17.

4. *A Leader is taken from among you.* In this work he was punctual, laborious, and useful ; simple, short, and impressive in his manner. He had but one end in view, viz. to bring

his people into a close union with God. Labouring to prepare them for eternal glory, he examined closely into their state; he did not daub them with untempered mortar: and he suffered no sin in any of them. Notwithstanding, he was very encouraging. He chiefly resorted to lenient measures, endeavouring to lead, and draw, and never to drive but when necessary, and even then to do it with the greatest caution,

5. *But a Preacher is gone.* His views as a minister of God were clear and scriptural. He believed that the whole world fell in Adam; that all mankind were lost, having departed from God; that Jesus Christ tasted death for every man; that justification is by faith in Christ alone; that a believer's privilege is to be entirely sanctified—cleansed from all sin in the faith of Christ Jesus; that although perfected in love, we may nevertheless be tempted, tried, and buffeted by the devil—may be in heaviness through manifold temptations, and yet feel no evil, but be patient, loving, and kind, returning blessing for cursing, saying in all things, "*Thy will be done;*" that this salvation may be lost, and the subject of it so to depart from God as to fall finally; that "*he who most assuredly standeth must take heed lest he fall;*" that he who is *most confident* of his security must "*watch and pray, lest he enter*

into temptation ;” that believers must “*take heed lest at any time their hearts should be overcharged with surfeiting, and drunkenness, and the cares of this life,*” (Luke, xxi. 34 ;) and, that the torments of the damned in hell, as well as the joys of the saints in heaven, are eternal. *Matt. xxv. 46.*

As a preacher he had a *burning* zeal for the Lord of hosts, the pure flame of love was kindled on his heart ; this led him to expose himself to many dangers, “*to pluck souls as brands from the burning,*” so that he at certain times was apparently in the jaws of death : his soul was so moved by this divine flame, that in truth we may assert “*he was a burning and a shining light!*”

His abilities as a preacher were considerable. He possessed a clear judgment, a strong mind, a sound understanding. He was a natural orator. He had a plenteous flow of appropriate language : his quotations from scripture were apposite, and he reasoned with the most striking and convincing arguments. In this great work his whole soul was engaged. Tears often ran copiously down his cheeks, and he appeared as if he were willing at the moment to endure any kind of privation or suffering, could he but bring the people to God. He said “*multum in parvo,*” much in little. He expressed his ideas in the greatest simplicity, not in mean words, but in striking and nervous language. He was

never tedious. I never heard him and was weary, but always wished him to preach a little longer. I once heard a sensible man say, he never heard him preach a poor sermon. Such a preacher has left the church, and such a minister has left the world.

His *success* as a preacher, within his sphere of action, was visible to every candid observer. Were you to ask the people in any place where he preached, by what means they were brought to God, would not many answer, "I was brought to God under Mr. Longden." I never yet followed a person whose ministerial labours were attended with such abundance of fruit. I believe that hundreds of his children, whom he had begotten through the gospel, would welcome him into glory, and that hundreds more are following after him.

6. *And a Christian is gone.* As a christian, he received the forgiveness of his sins, and obtained the entire sanctification of his nature through faith in Jesus Christ. His soul was often unspeakably happy in God. How often I have heard him say, "*I am full.*" His desire to depart, and to be with Christ, his willingness to leave the world, and his great joy under the most severe afflictions, struck every observer; and they left him with the conviction that God can and does save to the uttermost. He bore and

reflected the image of his Lord : and He supported him in his last moments, during the awful struggle. As long as he could speak, all his expressions discovered the gentleman, the christian, and the kind and faithful friend.

And have we lost such a husband and parent, such a friend and benefactor, such a leader and preacher, and such a christian ? Then the widow, the children, the friends, the class, the church, and the world, certainly need words of comfort. *Wherefore comfort* (παρακαλεῖτε) *one another with these words.*

(2.)—How are we to comfort the surviving friends ?

1. Encourage one another to *the fight*. You are in the field of battle, surrounded with enemies, and you must fight and conquer, or die. Your enemies are fleshly appetites and desires, human passions and affections : the world, its riches, honours, and pleasures ; men, their schemes and speculations ; sin, viz. slothfulness, formality, hypocrisy, dissimulation, evil speaking ; all uncleanness, fornication, adultery ; strife, hatred, and revenge : devils also, in all their temptations, agents, power, experience, subtilty, industry, and perseverance. This is your warfare. But Jesus saith, “*be of good cheer, I have overcome.*” John, xvi. 33. He stood by our departed friend, and enabled him

to overcome. Then, "take unto you the whole armour of God." Ephe. vi. 13. "Fight the good fight of faith, lay hold on eternal life."—1 Tim. vi. 12.

2. Encourage one another to the race. An "incorruptible crown" is set before you ! labour "so to run as to obtain." 1 Cor. ix. 24. The indolent will not run, those who are laden with weights cannot run. The race is set before you, run with patience, "And be not slothful, but followers of them who through faith and patience inherit the promises."

3. Encourage one another to labour, so as to enter into rest. Be not weary in preaching, exhorting, praying, and striving to do all things with all our might as for eternity, and to the glory of God, "through Christ strengthening us." Phil. iv. 13. "For we shall reap if we faint not." Gal. vi. 9.

4. Encourage one another to "expect all the salvation of the gospel," not only the pardon of your sins, but the perfect love of God ; expect, yea believe for it, through Jesus Christ by faith ; and if you feel the need of it, expect it and believe now, to be cleansed from sin, and filled with the perfect love of God, and to live and die in this holiness "without which no man can see the Lord." Heb. xii. 14.

5. Encourage one another to "patience under

your afflictions," your losses, griefs, and sorrows in life, to triumph over death, and to pass through the valley in peace, without dismay.

But more especially,

6. Comfort one another *"with these words, We will not sorrow as those without hope. Our faith is firmly founded on the death and resurrection of Jesus, the Son of God; and what transporting consequences do follow? Although our names moulder with us in the grave, they shall be found written in the book of life. And when the Lord himself shall descend with that earth-rending shout, and when the trumpet of God shall sound, his dead shall live, like his dead body shall they revive. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."*

Finally, refresh one another. Our dear late friend Mr. Longden, as a husband, as a father, as a brother, as a leader, as a preacher, and as a christian, had his excellencies; show your respect to his memory by imitating them. And he also had his infirmities; but now mortality is swallowed up of life: as a drop of water is lost in the ocean, so his dangers and sufferings are absorbed in eternal felicity and glory. We are parted for a short season, but glory be to God, *our kindred spirits will soon meet to part no more!*

Let us in the anguish of bereavement look for-

ward to the day when Christ who is our life shall appear, then we also shall appear with him in glory.

Col. iii. 4. It is his faithful promise that we shall ever be with the Lord. Glorious meeting,

secure from danger and possibility of separation for ever ! What sighs shall not be hushed, what tears shall not be dried by these consolations ?

Glory everlasting, ever new, ever growing, be given to God, "*who always causeth us to triumph in Christ,*" in the certain prospect of such happiness ! *Wherefore comfort one another with these words."*

May the blessing of God accompany what has been said, to the salvation of all present, through Jesus Christ our Lord. *Amen.*

TRIBUTARY LINES

On the Death of Mr. Henry Longden.

BORN to a world, whose attribute is woe,
 Man wanders onward through the devious maze,
 Anxious some real happiness to know,
 But ah! the fleeting phantom shuns his gaze.

While some are hurried in ambition's car,
 Ardent for mortal honour and renown,
 Or, 'mid the din and pageantry of war,
 Impetuous labour for a victor's crown:

Or, led by kindly genius, some aspire
 To fathom nature, and her beauteous art;
 Or, by poetic harmony to fire
 The kindling passions, and to swell the heart.

Such are the transient honours mortals claim;
 And such the immortality they eye.
 Virtue relaxed, yields to earthly fame,
 For this they tempt eternity,—and die!

Yet there are some unmov'd and firm, who dare
 Withstand the world, its insults, and its rage;
 Virtue their chiefest love:—their only care
 To stem the torrent of an iron age.

Such Longden was! He with the highest stood
 Of those heroic souls who truth maintain;
 Look to the future, as their only good,
 And worldly immortality disdain.

But hark! where vibrates that slow solemn tone,
 In undulations o'er the silent vale,
 Snatch'd by the hand of death, that worthy's gone,
 The awful bell repeats too true a tale.

But boast not, greedy monster, of thy prey ;
 (Inglorious conquest o'er thy conqueror ;)
 He saw thy threat'ning dart without dismay,
 Felt its keen anguish,—yet contemn'd thy power.

For who of purity like his need fear
 The hideous fiend, with all his terrors arm'd ?
 While brighter prospects ope, they disappear,
 And ghastly death is of his sting disarm'd.

Yes, he is gone ! no more *his friend* shall hear
 Those strong effusions of his manly heart :
 No more his hand shall wipe the widow's tear,
 Or bid the mourner, fill'd with joy, depart.

But oh ! what glories burst upon my sight,
 In yonder realms of empyreal day !
 Words that a seraph can alone indite,
 Are worthy heavenly glories to display.

There thron'd on high, amidst th' angelic hosts,
 Shall virtue's sons receive their proper crown ;
 They trampled once on earth, and what it boasts,
 And now the bliss of heaven is all their own.

J. Br——ll.

ERRATA.

Page 28, line 12, <i>for</i>	beheld	<i>read</i>	beheld myself.
. 93,	22, — the effects	—	of the effects.
101,	{ 12, — evils exists	—	evils exist.
	{ 29, — simple city	—	simplicity.
168,	26, — count all joy	—	count it all joy.
183,	27, — with precious blood—	—	with his precious blood.
